

Tools for Leaders: Resources for Racial Justice



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Introduction

The United Methodist Women Racial Justice Office is pleased to share with you *Resources for Racial Justice: Tools for Leaders*. It offers you many ways to get involved in implementing the Charter for Racial Justice, including Bible studies, worship, programs, workshops, displays, issues and action ideas.

Methodist women drafted the Charter for Racial Policies, which was created and adopted by the Women's Division in 1952. The charter has been guiding United Methodist Women since that date. However, in each decade we have had to speak to new realities and new challenges. The growing diversity of our world and our organization pushes us to work to realize the vision of becoming an antiracist, multicultural, multilingual organization. We are affirming anew the charter's wisdom that "our strength lies in our racial and cultural diversity."

These resources offer a way to explore our biblical and theological roots for racial justice, to understand the meaning of racial justice in light of current realities and to discern how we can continue to take faithful action for justice.

The resources in this book have been created through United Methodist Women racial justice work with members across the United States, with partner organizations, and with the Racial Justice Charter Support Team (formed in 2016).

This resource is designed for use at the local, district, conference and national level. Feel free to reproduce materials (without adaptation and for noncommercial purposes), citing the source and United Methodist Women as producers. The materials are also available at the United Methodist Women website at www.unitedmethodistwomen.org/racialjustice

The need is crucial for the work of racial justice to continue and be intensified. The Racial Justice Charter Support Team works alongside United Methodist Women's conference Charter Committees and leadership bodies to help develop and strengthen its racial justice work.

Please share your ideas, concerns and feedback with the Racial Justice Charter Support Team. This will help us to collectively shape how we move forward together for racial justice. *Resources for Racial Justice* needs to be a living tool with new material being regularly added. If you have a program or idea that you wish to share, please send it to us at racialjustice@unitedmethodistwomen.org. At the back of this booklet is an evaluation form. You can fax or mail it to us with your comments or send the questions and your answers in an e-mail.

We honor your commitment to being faithful Christian witness in our world and working for racial justice.

A CHARTER FOR RACIAL JUSTICE

From the **2016 Book of Resolutions**

Resolution # 3371: A Charter for Racial Justice in an Interdependent Global Community

Racism is a system of inequality based on race prejudice and the belief that one race is innately superior to all other races. In the United States, systemic race-based prejudice and misuse of power have justified the conquest, enslavement, and evangelizing of non-Europeans. During the early history of this country, Europeans used legal documents such as the Christian Doctrine of Discovery of 1823 to justify the notion that their civilization and religion were innately superior to those of both the original inhabitants of the United States and the Africans who were forcibly brought to these shores as slaves. The concepts of race and racism were created explicitly to ensure the subjugation of peoples the Europeans believed to be inferior. The myth of European superiority persisted—and persists—in every institution in American life. Other people who came, and those who are still coming to the United States—either by choice or by force—encountered and continue to encounter racism. Some of these people are the Chinese who built the country's railroads as indentured workers; the Mexicans whose lands were annexed; the Puerto Ricans, the Cubans, the Hawaiians, and the Eskimos who were colonized; and the Filipinos, the Jamaicans, and the Haitians who lived on starvation wages as farm workers.

In principle, the United States has outlawed racial discrimination; but in practice, little has changed. Social, economic, and political institutions still discriminate, although some institutions have amended their behavior by eliminating obvious discriminatory practices and choosing their language carefully. Adding to this reality, the success of some prominent people of color has contributed to the erroneous but widespread belief that America is in many ways a “post-racial” society where race is seldom a factor in the opportunities and outcomes in people's lives. The institutional church, despite sporadic attempts to the contrary, also still discriminates on the basis of race.

The damage from years of systemic race-based exploitation has not been erased and by all measurable indicators, a color-blind society is many years in the future. A system designed to meet the needs of one segment of the population cannot be the means to the development of a just society for all. The racist system in the United States today perpetuates the power and control of those who are of European ancestry. It is often called “white supremacy.” The fruits of racism are prejudice, bigotry, discrimination, and dehumanization. Consistently, African Americans, Hispanics, Latinos, Asians, Native Americans, and Pacific Islanders have been humiliated by being given jobs, housing, education, medical services, transportation, and public accommodations that are all inferior. With hopes deferred and rights still denied, the deprived and oppressed fall prey to a colonial mentality that can acquiesce to the inequities.

Racist presuppositions have been implicit in US attitudes and policies toward Asia, Africa, the Middle East, and Latin America. And the fact that racism is not explicitly expressed in these policies leads many to believe that race-based prejudice in public policy is a thing of the past. While proclaiming democracy, freedom, and independence, the United States, however, has been an ally and an accomplice to perpetuating racial inequality and colonialism throughout the world. The history of The United Methodist Church and the history of the United States are intertwined. The “mission enterprise” of the churches in the United States went hand in hand with “Westernization,” thus sustaining a belief in and the institutionalization of this nation's superiority. Through policies that were hyper expansionist and inherently racist, such as Manifest Destiny.

We are conscious that “we have sinned as our ancestors did; we have been wicked and evil” (Psalm 106:6 GNT). We call for a renewed commitment to the elimination of institutional racism. We affirm the 1976 General Conference Statement on The United Methodist Church and Race that states unequivocally: “By biblical and theological precept, by the law of the church, by General Conference pronouncement, and by Episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church, therefore, calls upon all its people to perform those faithful deeds of love and justice in both the church and community that will bring this aim into reality.”

Because we believe:

1. That God is the Creator of all people and all are God's children in one family;
2. That racism is a rejection of the teachings of Jesus Christ;
3. That racism denies the redemption and reconciliation of Jesus Christ;
4. That racism robs all human beings of their wholeness and is used as a justification for social, economic, environmental, and political exploitation;
5. That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word, and in deed;
6. That in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God;
7. That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured;
8. That our struggle for justice must be based on new attitudes, new understandings, and new relationships and must be reflected in the laws, policies, structures, and practices of both church and state.

We commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group of persons.

Therefore, as United Methodists in every place across the land, we will unite our efforts within the Church to take the following actions:

1. Eliminate all forms of institutional racism in the total ministry of the Church, giving special attention to those institutions that we support, beginning with their employment policies, purchasing practices, environmental policies, and availability of services and facilities;
2. Create opportunities in local churches to deal honestly with the existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together;
3. Increase efforts to recruit people of all races into the membership of The United Methodist Church and provide leadership-development opportunities without discrimination;
4. Establish workshops and seminars in local churches to study, understand, and appreciate the historical and cultural contributions of each race to the church and community;
5. Raise local churches' awareness of the continuing needs for equal education, housing, employment, medical care, and environmental justice for all members of the community and to create opportunities to work for these things across racial lines;
6. Work for the development and implementation of national and international policies to protect the civil, political, economic, social, and cultural rights of all people such as through support for the ratification of United Nations covenants on human rights;

7. Support and participate in the worldwide struggle for liberation in church and community;

8. Facilitate nomination and election processes that include all racial groups by employing a system that prioritizes leadership opportunities of people from communities that are disproportionately impacted by the ongoing legacy of racial injustice. Use measures to align our vision for racial justice with actions that accelerate racial equity.

ADOPTED 1980
READOPTED 2000, 2008, 2016
RESOLUTION #3371, 2008, 2012 *BOOK OF RESOLUTIONS*
RESOLUTION #161, 2004 *BOOK OF RESOLUTIONS*
RESOLUTION #148, 2000 *BOOK OF RESOLUTIONS*

See Social Principles, ¶ 162A.

Living the Charter

WHAT DOES A COMMUNITY LOOK LIKE?

BY MARISA VILLARREAL

United Methodist Women is a community of women in which every woman can find a place, interest or passion. This community is organized for mission, and every woman can find a way to serve, learn and be in community with one another.

Who is a member of your community, church or United Methodist Women? How are the members of these groups different? How ethnically diverse are these communities? Is it possible that there is great diversity in your community but not so much in your church? How can we work to make sure that our communities of faith resemble our communities of residence?

The organization of United Methodist Women has focused on ways to expand the diversity at all levels of the organization. In the organization document “Affirming Inclusiveness and Diversity” it is stated:

For United Methodist Women, inclusiveness is the freedom for total involvement and participation of all women in the membership and leadership of the organization at any level and in every place. It is the acceptance of that freedom by all United Methodist Women members not only as the basic right of every woman but also as a basic and inherent need for the life, growth and vitality of the organization.

Yet regardless of this sentiment and intention, most of us still find ourselves in homogeneous communities, groups and teams. The question is: how do we become an ethnically diverse community? Of course there is not one simple answer. However, some practices that might reveal the benefits of creating a community of Pentecost in our United Methodist Women groups are worth exploring.

Create Relationship

Be intentional to start relationships with women of a different cultural background. In many of our churches, services in different languages are held. Do you know the women of these congregations? One way of getting to know them is to occasionally attend these services, and as you get to know them, invite them to your service. As you invite them to United Methodist Women’s programs, be specific about the theme of the program, avoid inviting people to “unit meetings” and make the programs as exciting and enticing as you know they can be. New women will be more apt to take a risk when they see that you were willing to do so.

Expand the Circle

As a leader in your group, explore ways to include women of different ethnicities in the overall work of mission. If their interests differ from what you are working on, find ways to expand your mission work. Avoid inviting new women of different cultures to a special event to be part of the entertainment; invite them as participants.

Some of the women may be younger and employed. Explore ways to meet their needs, such as providing child care or having programs that are child-friendly. Make this approach only when your group members are ready to do.

Building Community

Share with one another the different opportunities through United Methodist Women, such as Mission u, spiritual retreats, etc. Being sensitive to the financial requirements, find creative ways to promote and sponsor such events—very few people are looking for a handout. In building community, you might want to explore ways of fundraising that is on behalf of the whole group.

As you explore ways to expand your United Methodist Women community to become more diverse, it is important to consider the following:

1. What resources can you or your team dedicate to creating relationships and working together?
2. Are there any unresolved tensions among the group members?
3. Are there existing relationships?
4. Have there been any previous attempts for collaboration?
5. Identify key leaders; you might need to look beyond elected positions.
6. Know who affirms the cross-cultural collaboration, and also be aware of opposition and why.
7. Explore the common interests and benefits—what are your group's contributions and expectations?
8. What are the risks for you and the members of the other group?
9. Be sensitive of the other group's interests.
10. Will the coming together be beneficial to all involved?

It is about radical welcome, not inclusion or assimilation. We will not become the same but will retain our uniqueness so that together in community we can explore new ways of being in mission. Recommend and have available resources of interest in the language of the new members of your community. As you plan for the future, imagine what your group can be like. It all starts with you.

Marisa Villarreal is United Methodist Women executive for language ministries.

RADICAL WELCOME

Radical welcome is spiritual practice that combines the ministry of welcome and hospitality with a faithful commitment to doing the theological, spiritual and systemic work to eliminate historic, systemic barriers that limit the genuine embrace of all groups especially those who have been historically marginalized.

To radically welcome means to understand that each group brings gifts and perspectives that help the whole organization to fulfill god's dream and purpose.

A radically welcoming community is:

- Hospitable: A warm space for all people.
- Reconciling: Works to build mutually transforming relationships.
- Open to conversion: They listen carefully, make room for, share power with and learn from one another.
- Intentional: They engage in conscious and contextually appropriate efforts to address individual, congregational and systemic change.
- Comprehensive: They recognize radical welcome as a way of being cultivated through worship, mission, leadership development and all other areas in the life of the organization.
- Compassionate: They prioritize the work of creating "space for grace"— settings where people can express and grow their dreams, stories and fears.
- Faithful: They are driven to be faithful disciples of Jesus Christ, who welcomes and heals all people and invites us to tell a new story of resurrection life together.

Adapted from Bread for the Journey: An Online Companion to *Radical Welcome, Embracing God, the Other and the Spirit of Transformation* by Stephanie Spellers (New York: Church Publishing, 2006), www.churchpublishing.org/media/5205/Session1Handout_RWDefined.pdf.

THE PICTURE OF RADICAL WELCOME

	Inviting	Inclusion	Radical Welcome
The Message	“Come, join our Community and share our cultural values and heritage.”	“Help us to be diverse.”	“Bring your culture, your voice, your whole self—we want to engage in truly mutual relationship.”
The Goal	Assimilation: Community invites new people to enter and adopt dominant identity.	Incorporation: Community welcomes marginalized groups, but no true shift in congregation’s cultural identity and practices.	Incarnation: Community embodies and expresses the full range of voices and gifts present, including The Other.
The Effort	Systems and programs in place to invite and incorporate newcomers into existing structures and identity; rejections or marginalization of those who do not assimilate.	Stated commitment to inclusivity but less attention to ongoing programs, systemic analysis of power; emphasis on individual efforts.	Systems and programs in place to invite and welcome people, including those from the margins; to ensure their presence, gifts and perspective will be visible and valued; and to ensure that these new communities, gifts and values influence the congregation’s identity, ministries and structures.
The Result	Healthy numbers (perhaps with some members who claim marginal identity) but institution and its membership is overwhelmingly monocultural.	Revolving door, with people coming from margins only to stay on fringe or leave; institutional structure remains monocultural, with some pockets of difference.	Transformed and transforming community with open doors and open hearts; different groups share power and shape identity, mission, leadership, worship and ministries.

Source: Stephanie Spellers, *Radical Welcome, Embracing God, The Other, and the Spirit of Transformation* (New York: Church Publishing, 2006), p. 64. Used with permission.

SISTERHOOD OF GRACE

The Sisterhood of Grace guidelines shape our work together in all areas of life with United Methodist Women.

a sisterhood of grace

As a community of women organized for mission, it is important that we be the creative, supportive fellowship espoused in our PURPOSE. In that spirit, we offer these guidelines, often referred to as “ground rules,” to provide us a framework to ensure dialogue and participation is open, respectful and brave as we share, pray, learn and listen together.

- Listen actively—with head and heart.
- Speak from your own experience.
- Be aware of body language.
- Respect confidentiality.
- Respect personal space.
- Own your intentions and your impact.
- Practice sustainability.
- Expect unfinished business—both discomfort and joy.

Bible Studies

HOW ARE WE “RACED”?

A BIBLE STUDY BY LOIS M. DAUWAY

Leader Preparations

- 1 Set this Bible study in the context of worship; begin and end with prayer and song.
- 2 Copy and print the handouts for each biblical passage (Esther 3:1-6, Deuteronomy 17:14-15, Matthew 2:16-23, Exodus 1:8-14, Luke 10:29-37). The page will include one scripture passage and questions to be answered using its perspective. Divide participants into at least five small groups to explore each of the five passages, one passage per group. If there are a large number of participants, several small groups can explore the same Bible passage.
- 3 Distribute copies of Carolyn Johnson’s quotation.
- 4 The study will take 90 minutes to 2 hours.
- 5 Ask several people before the study begins to assist with the reading.

Reminder to the leader: Have copies of one the five biblical passages and questions as well as Carolyn Johnson’s quotation on each table when participants arrive so that each group has its own passage/questions to consider. Following the discussion thank participants for their reflections and state that you hope they will continue to struggle with the question of how we are “raced” and the implications of this for the organization of United Methodist Women.

Process

Facilitator reads the introduction to the class. Invite a reader to read the quote from Carolyn Johnson, former president of the Women’s Division (now United Methodist Women). The facilitator may wish to share reading responsibilities among participants. (15 minutes)

Facilitator invites each small group to read its Bible passage and discuss the questions in the context of how we are raced. (25 minutes)

After the groups have finished their discussions, the facilitator will read each Bible passage aloud and then invite the small group assigned that text to share its answers, insights and reflections. Allow ample time for discussion of all five passages. Facilitator should be prepared to respond to questions and concerns that arise and to help build on insights from one group to the next. (40+ minutes)

Invite a few of the women to briefly share their observations on what they learned from the Bible study. (10 minutes)

Introduction

Among the issues we will be exploring is an intriguing question raised by Carolyn Johnson, a former Women’s Division president. The question is, “How are you ‘raced’?”

This means: How were you taught about who you are and how it impacts your relationships with those around you, whether they are like or different from you? Johnson said at Women’s Division Board of Directors meeting in October 2004:

For the Women's Division, there have been so many women whose names are known and unknown who have done very courageous things. It means that all of us United Methodist Women members have to ask ourselves a series of things and be willing to deal with them very honestly.

One, we really have to know our own personal story in how we were "raced." Now, people will ask you how you were r-a-i-s-e-d. I want you to also think about how you are r-a-c-e-d. And then you have to say to yourself, "Which aspects of that am I going to find, to correct, to let go?"

Another issue is if you have the willingness to act when action is needed, even if that action is something you have to do by yourself. Sometimes, the moment when you will have to speak is not a moment when the rest of your sisters will be with you. If you find yourself in a "woulda, coulda, shoulda" position, then you did not act at the moment. United Methodist Women still has to have moments when it acts corporately, but there are also times when we as individuals have to be courageous in the moment.

We also have to continue to say that we will try to continue to discover and understand the complexities and the dynamics of racism. We have to continue to engage with one another and with other people around the issue of racism. We have to continue to learn.

Our Bible study will invite us to dig deeply, to explore the question for ourselves and for the organization of United Methodist Women.

Begin with a basic premise: If you were born in this country or if you immigrated and have lived in the United States for more than five minutes, you have been "raced." [Repeat this sentence.]

Racial oppression in this country has occurred historically by the identification and treatment of some groups— such as African Americans, Hispanics/Latinos, Asian/Pacific Islanders and Native Americans—as "less than." Sexism, ageism and classism are examples of additional forms of systemic oppression. Specific groups are systemically identified or treated as "less than" or "different from" because of their gender, age, sexual/affectional preference, and role or job status. It is important to recognize that we are called to struggle against all forms of oppression. To paraphrase Martin Luther King Jr., "None of us are free until all of us are free."

The focus of this Bible study is on racism. This is because racism hits us at the visceral level. If you call a man a sexist, he may laugh and say, "Yes, my wife is always telling me that!" The challenge to his behavior is minimized. If, however, you call someone a racist, he or she tends to react with real anger. In other words, a charge of racism hits hard. Learning methods for addressing racism can provide us with a model for teaching the process of becoming multicultural. Many of the methods and learnings can be applied to efforts to confront sexism, ageism, classism, etc.

Before we move further, let's look at some definitions so that we can approach this Bible study on some common ground.

The harboring of negative feelings toward people of other groups is personal-level prejudice and is often the result of—and reinforces—institutional racism. The institutionalization of oppression has several levels. At the personal level, whites and people of color consciously or unconsciously learn to be either perpetrators of oppression or perpetrators of the victim position. No human being is born with racist attitudes and beliefs.

Are you familiar with the song from *South Pacific* titled "You Have to Be Carefully Taught?" If so, you understand that we are "raced" at an early age. We are carefully taught.

Children of African descent, for example, are “raced” with a particular set of coping skills in order to maneuver their way around and past the barriers that society presents. The coping skills for young Latina are different, as are those for Native American girls or a young immigrants from the Asian continent. Young white girls are also taught skills, “raced,” for making it in society. This may include privilege. We are all developmentally impacted by issues of race in this country.

Such information is acquired involuntarily at an early age through a conditioning process that is both emotionally painful and harmful. There are personal costs for all groups. This is not to say that the emotional experiences of Native Americans and whites are the same. One way, however, that white people come to empathize with the pain of oppression for target groups is to acknowledge the pain that results from their own prejudices. Reclaiming one’s ethnic background is part of this process.

For example, persons of Irish descent need to learn about the discrimination that was perpetuated against the Irish in the United States in the 19th century. Signs were hung: “No dogs or Irish allowed.” Does that communicate? The challenge is not to compete with one other around the question of whose pain is deeper or more valid. We are committed to soothing the pain of all who hurt. It is counterproductive and indeed offensive to attempt to compare pain. Pain hurts—that is enough to spur us to action.

Two more definitions and then you can go to work!

Racism is the systemic oppression of people of color. It occurs at the individual, interpersonal, institutional and cultural level. It may be overt or covert, intentional or unintentional. Racism is different from racial prejudice, hatred or discrimination. Racism involves having the power to carry out systemic discriminatory practices through the institutions of our society.

Modern racism suggests that the character of racial prejudice in America has changed. Rather than engaging in overt manifestations of racism, many people currently use non-race-related reasons to continue to deny racial-ethnic persons equal access to opportunity.

Modern racism is an interesting term. Here’s an example of how it works. In Boston, those who opposed school desegregation in the 1960s and 1970s did not say that they were against black children going to school with their white children. They said instead that they were against “busing” (which was necessary in order to integrate schools).

Now we are going to look at the Bible in relation to the issue of being “raced.” The racial-ethnic groupings of today are not analogous to the kinds of oppression that occurred in biblical times. However, we can learn from examining Bible stories.

Many would argue that modern racism is not “modern” at all. Let’s look at the Book of Daniel, Chapter 6.

Jerusalem was conquered by the Babylonians. Babylonian King Nebuchadnezzar commanded that “Israelites of the royal family and of nobility, young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king’s palace” (Daniel 1:3) be trained to serve the needs of the king. Daniel was such a man, and because he was an astute and forthright man, he began to rise up within the government structures.

Daniel was a Jew. He was raced as a Jew. He was a person on the margin but was raised as a person of privilege. An interesting dilemma!

Resenting Daniel's favored position within the structure, Babylonian bureaucrats wanted to get rid of him because he was not "one of them." They realized that it would be unwise to engage in overt anti-Jewish behavior and, therefore, plotted to use institutional procedures to eliminate their rival. They intentionally established policies and procedures that Daniel, a devout Jew, would be unable to comply with.

Then they convinced the king to mandate that anyone who did not worship the golden idol, fashioned in the image of Nebuchadnezzar, would be thrown into the lion's den. Aware that Daniel would worship only his God (because that is how he had been raised) his enemies knew that he inevitably would suffer the penalty for disobeying the king. No racial slurs were heard nor were "Babylonians Only" signs displayed. Simply, the structures of the times were in place to keep those who were different from assuming too much power.

Does that communicate?

Another example: Think of a young African-American girl hearing the passage from the Song of Solomon "I am Black, but comely" (from the King James Version). For young people who may believe that God wrote every word of the Bible (instead of human beings writing it in a particular social context), this passage communicates that even God is racing people, that blacks are less beautiful, less worthy, even rejected.

Now it is time for you to do some reflection. On your table are sheets of paper with a biblical passage and a few questions written on them. Within your table groups, read the passage and respond to the questions. You will have approximately 15 minutes for discussion and then we will take a few minutes to hear from your tables.

Lois M. Dauway is former United Methodist Women staff member and former interim Deputy General Secretary.

HOW ARE WE RACED? BIBLE PASSAGE AND QUESTIONS

Esther 3:1-6

After these things King Ahasuerus promoted Haman son of Hammedatha the Agagite, and advanced him and set his seat above all the officials who were with him. And all the king's servants who were at the king's gate bowed down and did obeisance to Haman; for the king had so commanded concerning him. But Mordecai did not bow down or do obeisance. Then the king's servants who were at the king's gate said to Mordecai, "Why do you disobey the king's command?" When they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai's words would avail; for he had told them that he was a Jew. When Haman saw that Mordecai did not bow down or do obeisance to him, Ha-man was infuriated. But he thought it beneath him to lay hands on Mordecai alone. So, having been told who Mordecai's people were, Haman plotted to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

1. How was Mordecai "raced"?
2. How were the servants "raced"? Haman?
3. Although Haman had a conflict with just one person, his solution was to destroy all Jews. Can you identify instances in which whole groups of people are characterized by the actions of one member of the group?

HOW ARE WE RACED? BIBLE PASSAGE AND QUESTIONS

Matthew 2:16-23

When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah: “A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.” When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazorean.”

1 How did the circumstances of Jesus birth and early childhood—Herod’s edict and his family’s sojourn in Egypt—impact the manner in which Jesus was raced?

2 How do you believe that the manner in which Jesus was raced in childhood affected his adult ministry?

HOW ARE WE RACED? BIBLE PASSAGES AND QUESTIONS

Luke 10:29-37

But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

1 How do you believe these different men—the man who fell among robbers, the priest, the Levite, and the Samaritan—were raced?

2 How did the way each was raced inform his responses to the crisis, as related in the story of the man who fell among thieves?

HOW ARE WE RACED? HANDOUT

Carolyn Johnson Quote

For the Women's Division, there have been so many women whose names are known and unknown who have done very courageous things. It means that all of us United Methodist Women members have to ask ourselves a series of things and be willing to deal with them very honestly.

One, we really have to know our own personal story in how we were "raced." Now, people will ask you how you were r-a-i-s-e-d. I want you to also think about how you are r-a-c-e-d. And then you have to say to yourself, "Which aspects of that am I going to find, to correct, to let go?"

Another issue is if you have the willingness to act when action is needed, even if that action is something you have to do by yourself. Sometimes, the moment when you will have to speak is not a moment when the rest of your sisters will be with you. If you find yourself in a "woulda, coulda, shoulda" position, then you did not act at the moment. United Methodist Women still has to have moments when it acts corporately, but there are also times when we as individuals have to be courageous in the moment.

We also have to continue to say that we will try to continue to discover and understand the complexities and the dynamics of racism. We have to continue to engage with one another and with other people around the issue of racism. We have to continue to learn.

—Carolyn Johnson Former Women's Division President October 2004

BIBLE STUDY NARRATIVES

BY HWA RYU AND ELMIRA NAZOMBE

BIBLE STUDY ON BOOK OF JONAH

Goals

- To learn how the experience of racism affects our ability to respond to God's call.
- To learn again about the breadth of God's love and what a challenge it is for our life in the community and in the world.

Guidelines for the Bible Study

Participants shall read the Book of Jonah as preparation for the Bible study. Make a brief outline of the major events of the story on a chalkboard or on newsprint.

Focus

This Bible study focuses on Jonah's call, his personal problem in following God's call, and what was behind Jonah's refusal to answer God's call.

Steps

1. Ask a member of the group to read Jonah's personal story (in the section "Jonah's Story") as if Jonah were speaking to the group.
2. Ask group members to take a few minutes to think in silence about their feelings and their first reactions to what they have heard.
3. Ask members of the group to share their feelings and reactions and write them on newsprint as they are verbalized.
4. Choose several questions for further discussion on racial justice.

Jonah's Story

When God told me to preach in Nineveh, I was stunned. How could God ask me to do that? It was not only risky for me because I am a Jew, but the people of Nineveh were not God-fearing. I felt this was absolutely the wrong thing for me to do. The Ninevites had everything they needed—all the blessings of the earth as far as I was concerned, based on their abusive attitudes. They had no interest in Jewish religious culture, nor did they respect our social culture. How could God want me to speak to these people, this oppressive majority? And why would God want to speak through me? I felt the only thing that I could do was to run away. I could neither preach nor prophesy to the Ninevites. I figured God would find somebody else.

My first attempt at escape was a complete failure. All I managed to do by boarding a ship going in the opposite direction was to endanger the lives of other passengers. To make it worse, even the sailors realized that I was the problem. They weren't Jews, but they understood that the ocean was troubled because of me. I didn't want to endanger the others, but neither did I want to answer God's call. This time I felt the only thing I could do was die. To die was better than trying to preach to people who didn't want to hear me and to whom I didn't want to preach. I couldn't hide my prejudice and hatred against these people, even if God might consider them to be forgiving. I knew I could not love these people. So God, in order to save the others, pitched me into the sea, where I came to live in the belly of a huge fish for three days. Sitting there in the dark, I didn't know what was going to happen to me, but I realized my love for my own people was standing between me and the mercy that God wanted to show to the Ninevites.

After three days in the belly of that fish, God forced it to spit me out. God wasn't finished with me; I still couldn't escape. In the end, I went to Nineveh and preached as God had asked. You know, all the things that I feared never happened. The people heard God's message through my preaching, and they repented. They put on sackcloth and ashes, and God forgave them. I still couldn't understand why God was forgiving them instead of punishing them. We Jews have been punished by exile for our sins. Why wasn't God doing that to the Ninevites? I couldn't hide my own feelings as I watched God's forgiveness to those people, so I decided to sit down alone, by the side of the road, and just watch. I wanted to see what was really going to happen. I still felt that something was not right.

As it turned out, God still had another lesson to teach me. As I was sitting by the road in the sun, God planted a vine that grew and gave me shade. I thought, "Well, maybe this is something that can come out right." But during the night God caused the vine to die, so there I was the next day, scorching in the sun again. Then God asked me if I felt that I had the right to be angry because the vine had withered.

God taught me the rest of the lesson. I had taken God's goodness and God's gifts for granted. I took for granted the vine that shaded me, imagining that I deserved it. It was then that God asked me the question that I couldn't answer: If I were worried about one vine that I had not grown myself, that was a gift from God, how could God not be concerned about all of the people who live in Nineveh and who still need God's forgiveness?

Questions for Discussion

1. Have you ever felt like Jonah, having difficulty loving a person of another race because you had negative personal experiences with that race, or because you feel they might be a danger to your community or your nation? Focus on that experience for a moment. How did you feel about your own inability to love or show kindness to that person in the way that God expects?
2. What does Jonah's story tell us about the source of forgiveness? In Jonah's experience, do we learn anything about the difference between God's limitless forgiveness and our own conditional forgiveness?
3. Can you think of examples when we sometimes project our own racism on God, insisting that God loves us but not our enemies? Share some recent examples of that experience. There are people who feel that they are not racist but still don't want to associate with people of another race. What you think of them? Is racism hidden in there somewhere?

BIBLE STUDY ON THE BOOK OF RUTH

Goal

- To share experiences about making friends with a person of another race and learning what the price of that friendship may be.

Guidelines for the Bible Study

Ask members of the group to read the Book of Ruth and Chapters 9 and 10 of the Book of Ezra prior to the study. Make a brief outline of the major events of the story on a chalkboard or on newsprint.

Focus

This Bible study focuses on Naomi's relationship to her two Moabite daughters-in-law and how, because of her faithfulness, Ruth, a foreigner, counted David and Jesus among her descendants.

Steps

1. Ask three members of the group to read Ruth's story (have three copies available), taking the roles of Ruth, Naomi and Orpah.
2. Allow group members to have several minutes of silence after the story is ready to gather their thoughts and feelings about what they heard.
3. Ask members to share these feelings and write them up on the chalkboard, whiteboard or newsprint.
4. Discuss some of the questions as they are related to racial justice.

Ruth's Story

RUTH: My name is Ruth. I am a widow, and my home is in Moab. For the past 10 years I was married to Mahlon, a Jew from Bethlehem in Judah. Mahlon came to Moab with his mother, Naomi, his father, Elimelech, and his brother, Chilion, during a time when there was a famine in Judah. After a while, Elimelech died, but his sons Chilion and Mahlon married women from Moab—Orpah and me. From the beginning, we got along very well together.

I am a friendly person—after all, my name means “friend.” I became close to both Naomi and Orpah. Tragically, after 10 years of marriage, both my husband and Orpah's husband died, meaning that Naomi, Orpah and I were left alone. We comforted one another as we mourned for our husbands.

Eventually, Naomi decided it would be better if she returned to her home in Bethlehem. Orpah and I had to decide if we should stay or go with Naomi. We had a conversation about our futures.

NAOMI: Ruth, you and Orpah should stay here in your own country. I am an old woman and can't bear any more sons for you to marry, so you have no need to stay with me. You will do better to stay with your own people so you can marry again. I don't think that I can live in Moab anymore because it reminds me too much of my husband and my sons. I still have relatives in Judah. I think they will help me when I get there. Right now, I feel only bitterness because I believe that God has turned away from me.

RUTH: (To audience) I knew it will be difficult for Naomi to survive alone. I didn't know whether people in her home community would help her. I wondered if I should I go with her.

ORPAH: We should go with you, Naomi, at least until you settle on your own. We know it will be difficult for us, but we also know we need to help you. We love you.

NAOMI: I can't promise that you'll have an easy life in Bethlehem, because people will blame the Moabites for all that had happened to my family. From the time of Ezra, we Jews have been forbidden to marry people of other races and religions so we would not forget our own faith.

RUTH: (To audience) What Naomi said made me feel very afraid. What if I get there and nobody liked me? What would happen if they shunned Naomi because of me? I thought about it for a long time.

RUTH: Naomi, I know that it will be difficult for you, but I have made my decision. I will go where you go. I will stay where you stay. Your people will be my people, and your God my God.

ORPAH: I'm not so sure that that's a good idea, Ruth. We don't know what's waiting for us there. I think I cannot go. I love Naomi, but I feel my duty is to stay with my own people.

RUTH: I will go with Naomi so she is not alone. I feel this is what God wants me to do. My parents don't need me as much as Naomi needs me.

RUTH: You and I have been through a lot together, Naomi, and I have seen something of your God. I cannot explain it, but my answer stays the same: Where you go, I will go. Where you stay, I will stay. Your people will be my people and your God, my God. Where you die, I will die, and there I will be buried.

RUTH: (To audience) Naomi did not question me again. This was the hardest decision in my life, but I knew in my heart that it was right to help her. I knew I would live a different life if I stayed at home.

Questions for Discussion

1. Have you ever been in a situation such as Ruth's, a friendship with a person of another race, in which you had to make some difficult decisions? What was that friendship like for you?
2. As a United Methodist Women member, knowing the prejudice that you might have to face, can you understand Naomi's advice to Ruth? Have you ever received advice like that?
3. What happens to people in your community who marry across race or ethnic lines? What have been the reactions of people in your church to these marriages?
4. What do you think were some of the factors that made it possible for Ruth to make a decision to go with Naomi, even though it meant facing racism herself? What made the marriage of Ruth and Boaz different from the marriage of Ruth and Mahlon?
5. What can we learn from the fact that, in spite of the prohibition against intermarriage, the descendants of Ruth and Boaz included David and Jesus?

BIBLE STUDY ON THE STORY OF HAGAR

Goals

- To understand how racism can breed both insecurity and a sense of superiority at the same time.
- To understand how racism can lead to disruption of personal relationships, especially in the face of demands for equality.
- To learn to understand the complexity of those who face victimization by racism.

Guidelines for Bible Study

Participants should read Genesis 16:1-16, Genesis 21:1-21 and Genesis 25:9-11. Before the study, outline the key events of the story on a chalkboard or newsprint for all to see.

Focus

This Bible study focuses on the relationships between Hagar the slave woman and her mistress Sarai, the wife of Abraham, the father of the Jewish people. It explores how feelings of superiority and inferiority can poison relationships.

Steps

1. Ask one member of the group to read Hagar's personal story as the voice of Hagar.
2. Take a few minutes for silence to allow group members to gather their feelings and thoughts about the story they have just heard.
3. Take a few minutes to share and write down some of the group's feelings about the story. For example, do they have sympathy for Hagar or Sarai?
4. Answer the questions for discussion, reflecting on Hagar in light of issues of racial justice in your neighborhood.

Hagar's Story

My name is Hagar, and I am from Egypt. I spent much of my life as a slave. I still feel bitter whenever I am reminded of my experiences with Sarai and Abram. I was Sarai's slave when they lived in Canaan. At first it seemed that we had a good relationship. We became close friends, even though she was an elderly woman, more than 60 years older than I. But that is how the trouble began. Even in her youth, Sarai had never borne children, and as she grew older, she decided that I should bear a child by Abram for her. She made this suggestion to Abram and he agreed. I didn't realize how this event was going to turn my life upside-down.

After I bore my son Ishmael, Sarai felt insecure, and it seemed she couldn't find any peace. She realized that Abram and others would consider me the mother of the heir of Abram. I must admit that I felt very proud that I had borne a child for Abram. It wasn't right for Sarai to blame me—after all, it had been her idea! If she had to blame anyone, she should have blamed herself for her lack of faith. She didn't have faith that God would give her a son in her old age.

Things got worse every day, and soon a big family conflict erupted. Sarai imagined that it was my fault that I had borne Abram a son, and now she wanted to throw me out of the household. It didn't matter to her that leaving me in the wilderness would be a death sentence for me and my young son. How could we survive? Unfortunately for me, Abram chose peace within the family rather than protecting me or his child. He told Sarai that she could do whatever she wanted. He didn't want to be a part of any of this conflict. So, I became the scapegoat. My son and I were sent out, with only a little water and food, to die in the desert. Thankfully, God came to me in the desert and saved our lives. God also told me that my son Ishmael would be the father of a multitude of offspring. Unfortunately for me, God also told me that I had to go back into Abram's household as a slave and obey Sarai. Having no other option but to go back or to die, I chose to return.

However, that wasn't the end of my troubles because, amazingly, at over 80 years old, Sarai bore a son. It was then that God changed her name from Sarai to Sarah and Abram to Abraham as signs of God's covenant with Abraham. Sarah's son was called Isaac and he became Abram's favorite, even though Ishmael was there with me, playing around the encampment every day. I feared my son and I were in danger. I was right. One day, Sarah saw Ishmael playing with Isaac, and she became furious. Once again, because she didn't want anyone jeopardizing Isaac's inheritance, Sarah demanded that we be cast into the wilderness.

So, there we were, out in the wilderness again. This time, we had neither water nor food, and I believed that Ishmael and I would certainly die. He was crying so much that I placed him on the ground at some distance from where I was sitting because I couldn't bear to watch him die. God heard his crying and saved us. God led me to water, and Ishmael and I drank. This time, thankfully, we were not sent back to Abraham's camp. Once again, God promised that Ishmael would be the father of a great multitude. It became true.

Questions for Discussion

1. Can you think of times when you have been in Sarai's shoes? Think of any examples of times when you invited a person of another race or nationality in to be a part of your fellowship and then were surprised or frustrated when that person actually took leadership. What did it feel like to go from being the dominant person to a person feeling the insecurity of no longer having that domination?
2. Can you think of examples when new persons in United Methodist Women or in the community have been accepted and then ostracized because they spoke up for their rights or didn't display the expected subservience to veteran United Methodist Women members or longtime residents of the community?
3. Abram didn't seek justice from Sarai when he saw Hagar's troubles. What might another leader have done in a similar situation? What could members of the United Methodist Women do in such a situation?

Hwa Ryu was racial justice office intern and a doctoral student at Union Theological Seminary at the time of writing. Elmira Nazombe is retired United Methodist Women executive for racial justice.

DOCTRINE OF DISCOVERY

BY SARAH AUGUSTINE

Sarah Augustine developed a Bible Study to explore the Doctrine of Discovery. It is available from our Mennonite sisters and brothers via the PDF link below, pages 16-18:

<https://doctrineofdiscoverymenno.files.wordpress.com/2015/06/bible-reflections.pdf>

Worship

WORSHIP SERVICE ON THE GOOD SAMARITAN

BY ELMIRA NAZOMBE

Created as a closing worship to accompany the Good Samaritan Bible study.

Opening Hymn

"What Does the Lord Require of You?" The Faith We Sing #2174

Prayer of Confession

RIGHT: O God, we confess our day-to-day failure to be truly a good neighbor.

ALL: We confess to you.

LEFT: O God, we confess that we fail to love extravagantly because we do not fully understand what loving means and because we are afraid of risking ourselves.

ALL: We confess to you.

RIGHT: O God, we cut ourselves off from those in our communities and around the world and we erect barriers of division.

ALL: We confess to you.

LEFT: O God, we confess that by silence and ill-considered word.

ALL: We have built walls of prejudice.

RIGHT: O God, we confess that we have sought our own security first.

ALL: We have blamed others for their struggle for security.

LEFT: O God, we confess that we have denied the reality of the pain of racism.

ALL: Even when it confronts us. Holy Spirit, speak to us. Help us hear your words of forgive-ness, for we are deaf. Come fill this moment and show us the path of the Samaritan. Amen.

Adapted by permission from "Prayers of Confession, Assurance and Pardon," *The United Methodist Hymnal* ©1989 The United Methodist Publishing House, p. 893.

Hymn

"Help Us Accept Each Other," The United Methodist Hymnal #560

Prayer of Intercession

LEADER: O God we lift up the names of those who are in need of, and require us to be, the neighbor.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible study. As each name is called,

ALL: Help us, O God, to love as the Samaritan did.

LEADER: O God we lift up the names of those to whom we need to be a neighbor in order that community and national problems might be addressed.

Members of the group are asked to call out the names of persons, situations and nations discussed during the Bible study. As each name is called,

ALL: Help us, O God, to recognize and accept the love of the Samaritan.

Closing Hymn

"What Does the Lord Require of You?" *The Faith We Sing* #2174

Benediction ALL: We go forth to love the neighbor and to receive love from the neighbor. Amen.

elmira Nazombe is retired United Methodist Women executive for racial justice.

A SERVICE ON THE CHARTER FOR RACIAL JUSTICE

Call to Worship

Great and rich is the legacy we bring. Many are the gifts we offer to one another. We are a rainbow of colors, a mosaic of cultures. Jointly we are a tower of wisdom and a fellowship of strength. Male and female, we are created in the image of one eternal God!

From *A Journal of the National United Methodist Convocation on Racism*, September 13-16, 1987, Louisville, Ky., edited Kelley Fitzgerald (Washington, DC: General Commission on Religion and Race, The United Methodist Church, 1987).

Hymn

“Where Cross the Crowded Ways of Life,” *The United Methodist Hymnal* #427, verses 1-4

Scripture

Matthew 25:31-46

Prayer of Confession

LITURGIST: O Lord, you created us as equal, yet we have treated one another unjustly.

PEOPLE: Forgive us, O God.

LITURGIST: You created us in your holy image. Yet we have failed to recognize the dignity and sacredness of your image in every person.

PEOPLE: Forgive us, O God.

LITURGIST: Some of the old wounds of injustices are still bleeding, and the callousness of our scars prevent us from being as sensitive to others as we ought to be.

PEOPLE: Heal us, O God.

LITURGIST: Help us listen to those to whom injustices have been done until we hear your cry in theirs and feel your pain in theirs.

PEOPLE: Help us, O God.

LITURGIST: As new, tender skin emerges from under old scars, create in us a new humanity through the brokenness of our experiences.

PEOPLE: Create in us, O God, a new humanity.

LITURGIST: That we may celebrate together the dignity and sacredness of humanity in one another for the sake of your glory.

PEOPLE: For the sake of your glory. Amen.

From *Ceremonies III: A Collection of Worship Resources for United Methodist Women* (New York: Women's Division, the General Board of Global Ministries, The United Methodist Church, 1996). Out of print.

Hymn

“For the Healing of the Nations,” *The United Methodist Hymnal* #428

Prayer of Commitment

ALL: We believe ...

LEFT: that God is the creator of all people and all are God’s children in one family;

RIGHT: that racism is a rejection of the teachings of Jesus Christ;

LEFT: that racism denies the redemption and reconciliation of Jesus Christ;

RIGHT: that racism robs all human beings of their wholeness and is used as a justification for social, economic

and political exploitation;

LEFT: that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word and deed;

RIGHT: that in our common humanity in creation, all women and men are made in God’s image, and all persons are equally valuable in the sight of God;

LEFT: that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured; and

RIGHT: that our struggle for justice must be based on new attitudes, new understandings and new relationships

and must be reflected in the laws, policies, structures and practices of both church and state.

ALL: As United Methodist Women members, we commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group persons.

Hymn

“Marching to Zion,” *The United Methodist Hymnal* #733

Benediction

Go with commitment to do justice and in resistance to racism. Go in the power and freedom of God’s love.

CHARTER FOR RACIAL JUSTICE POLICIES: LISTEN! LISTEN! LISTEN!

BY JUDY NUTTER

Preparation

Go online to www.unitedmethodistwomen.org/act/racial/charter to find a copy of the Charter for Racial Justice.

For this service, you will need to designate a worship leader, four readers for the voices, and a fifth reader for the racism excerpt. If you do not have a pianist, recruit a song leader to set the pitch for each hymn and lead the singing. You will need copies of *The United Methodist Hymnal* and/or *Mil Voces Para Celebrar: Himnario Metodista* and *Come, Let Us Worship: The Korean-English United Methodist Hymnal*, as appropriate. Your worship center might be a table with a Bible, a copy of the Charter for Racial Justice and a display of pictures from **response** and *New World Outlook* showing people from a wide variety of ethnic and racial groups.

Call to Worship

LEADER: So God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them. . . . God saw everything that he had made, and indeed, it was very good. (Genesis 1:27, 28a, 31a)

Hymn

“Help Us Accept Each Other,” *The United Methodist Hymnal* #560, v. 1 and 2

“Help Us Accept Each Other,” *The Korean-English United Methodist Hymnal* #253, v. 1 and 2

“Jesucristo, Esperanza del Mundo,” *Himnario Metodista* #387, v. 1 and 2

Litany: Listen! Listen! Listen!

LEADER: Listen! Listen! Listen! All humankind is created in God’s image, blessed and considered very good by God. Yet we do not always treat others with the respect God has shown to all of us. Listen to sisters and brothers from our global community.

VOICE 1: I took my young son to a football game. When he saw a banner unfurled that said “Slaughter the Indians!” he asked me, “Why do they want to slaughter us?” I asked the coach to have it taken down. He told me I should take my political correctness and sit down.

ALL: Listen! Listen! Listen! God created humankind!

VOICE 2: One cashier at my favorite grocery store greets and chats with all of her customers—until I check out. Then she simply states the amount I owe. Unlike other customers, I must display my receipt so I won’t be questioned as I exit the store.

ALL: Listen! Listen! Listen! All humankind is created in God’s image.

From *Ceremonies IV: A Collection of Worship Resources for United Methodist Women* (New York: Women’s Division, the General Board of Global Ministries, The United Methodist Church, 2003). Out of print.

VOICE 3: I am an undocumented worker. I stand on a street corner in New Jersey early in the morning to see who needs a day laborer. When my friends received work yesterday and I didn’t, I was sad. Then I heard they had been beaten with metal pipes and almost killed. I was devastated. My sadness grew as the days went by and no one protested, no one marched, no one cried except my friends and me.

ALL: Listen! Listen! Listen! Everyone made in God's image is very, very good.

VOICE 4: I am an African American whose son is playing in a college bowl game. I am very excited. My whole family is going to the game. This morning, just before we left for the game, the phone rang. I was so afraid—the last time I received such a phone call my son had been arrested for a crime he did not commit. Thankfully, this call was just to tell us we could pick up our tickets at will call.

ALL: Listen! Listen! Listen! God created humankind in God's image, and everything God made was very good.

Hymn

"Help Us Accept Each Other," *The United Methodist Hymnal* #560, v. 3-4

"Help Us Accept Each Other," *The Korean-English United Methodist Hymnal* #253, v. 3-4

"Jesucristo, Esperanza del Mundo," *Himnario Metodista* #387, v. 3-4

Litany: Keep Listening

LEADER: A young, tall, blonde, white male is running through a town when a police car begins following him. When he stops to ask the police officer why he is being followed, the young man is told it was for his protection. Would this have been the response if the runner were of a different ethnic group?

READER: Where race is a common thread running through virtually every inequality in our society, we are left with only one conclusion: White, European Americans enjoy a wide range of privileges that are denied to persons of color in our society. These privileges enable white persons to escape the injustices and inconveniences that are the daily experience of racial ethnic persons. Those who are white assume that they can purchase a home wherever they choose if they have the money; that they can expect courteous service in stores and restaurants; that if they are pulled over by a police car it will be for a valid reason unrelated to their skin color. Persons of color cannot make these assumptions. ... The rights and privileges a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds a particular person and groups of persons. (From Resolution 3379, "White Privilege in the United States," *The Book of Resolutions of the United Methodist Church*, 2008, pp. 476. 477.)

LEADER: God created humankind in God's image, and everything God made was very good. Visualize the global community. (*Pause.*) Envision the gifts and talents God has created in all of us. (*Pause.*) All suffer when privileges are withheld from a particular person or group.

Hymn

"Jesu, Jesu," *The United Methodist Hymnal* #432, v. 1-2

"Jesu, Jesu," *The Korean-English United Methodist Hymnal* #179, v. 1-2

"Jesus, Jesus," *Mil Voces Para Celebrar: Himnario Metodista* #288, v. 1-2

Litany: Because We Believe

LEFT: We will righteously struggle against racism because we believe that God is the creator of all people and all are God's children in one family.

RIGHT: We will follow the example of Jesus Christ because we believe that racism is a rejection of the teachings of Jesus Christ.

LEFT: We will achieve salvation through the struggle against racism because we believe that racism denies the redemption and reconciliation of Jesus Christ.

RIGHT: We will reject racism and the profits gained through it because we believe that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

LEFT: We will confess our complicity in the perpetuation of racism because we believe that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, word and deed.

RIGHT: We will affirm one another through the struggle against racism because we believe that in our common humanity in creation all women and men are made in God's image and all individuals are equally valuable in the sight of God.

LEFT: We will not falter in the struggle against racism because we believe that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured.

RIGHT: We will be creative and intentional in the struggle against racism because we believe that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

ALL: Because of all we believe, we commit ourselves as individuals and as a community to follow Jesus Christ in word and deed. Therefore, as United Methodist Women members, we commit ourselves to struggle for the rights and the self-determination of every person and group of persons in every place across the land. Amen.

Litany developed by Lois M. Dauway, based on the Charter for Racial Justice.

Hymn

"Jesu, Jesu," *The United Methodist Hymnal* #432, v. 3-5

"Jesu, Jesu," *The Korean-English United Methodist Hymnal* #179, v. 3-5 "Jesus, Jesus," *Himnario Metodista* #288, v. 3-5

Benediction

Go forth and be the change God wishes to see in the world.

Judy Nutter was Women's Division director from 2000-2004.

THERE IS NO RELIGION BUT SOCIAL RELIGION: THE WORLD METHODIST SOCIAL AFFIRMATION

BY LOIS M. DAUWAY

Preparation

Create a focus center and decorate it with a Bible, a cross, candles, a Prayer Calendar and mission symbols. Include a display of pictures and collect mission stories from **response**, *New World Outlook* and/or www.unitedmethodistwomen.org. You will need slides if you plan a slide show on a mission project. You might arrange for a missionary to come and share a mission story, or you might plan to visit a mission site. Suggest in advance that participants bring mission supplies for the United Methodist Committee on Relief (UMCOR), such as school kits, health kits, sewing kits, birthing kits or cleaning buckets (visit www.umcor.org/Reliefsupplies). Ask them to bring any supplies needed for mission projects in your area.

Hymn

“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 1-2

United Methodist Social Affirmation

We believe in God, creator of the world and of all people, and in Jesus Christ, incarnate among us, who died and rose again, and in the Holy Spirit, present with us to guide, strengthen and comfort. We believe, God help our unbelief. We rejoice in every sign of God’s Kin-dom: in the upholding of human dignity and community; in every expression of love, justice and reconciliation; in each act of self-giving on behalf of others; in the abundance of God’s gifts entrusted to us that all may have enough; in all responsible use of earth’s resources. Glory be to God on high and on earth, peace.

Optional Program Ideas

- Invite a mission worker to speak.
- Present a slide show of mission projects
- Present a PowerPoint program developed out of **response**, *New World Outlook* or information from www.unitedmethodistwomen.org
- Have members share their knowledge of one or more mission projects.

Hymn

“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 3

Reading (in unison)

We confess our sin, individual and collective, by silence or action: through the violation of human dignity based on race, class, age, sex, nation or faith; through the exploitation of people because of greed and indifference; through the misuse of power in personal, communal, national and international life; through the search for security by those military and economic forces that threaten human existence; through the abuse of technology, which endangers the earth and all life upon it. Lord, have mercy. Christ, have mercy. Lord, have mercy.

From *Ceremonies IV: A Collection of Worship Resources for United Methodist Women* (New York: Women’s Division, the General Board of Global Ministries, The United Methodist Church, 2003). Out of print.

Hymn

“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 4

Reading (in unison)

We commit ourselves as individuals and as a community to the way of Christ: to take up the cross, to seek abundant life for all humanity, to struggle for peace with justice and freedom, to risk ourselves in faith, hope, and love, praying that God’s Kin-dom may come.

Hymn

“O Young and Fearless Prophet,” *The United Methodist Hymnal* #444, v. 5

Blessing (in unison)

We go forth in the knowledge that we come from a long tradition of standing for justice, generosity, peace and resistance. Many have gone before. Many will come after us and look back on our lives and say, “If they could do it, we can do it.” We will not turn back. We’ve come this far by faith. There will be freedom and there is always hope. So be it, and so it is!

Lois M. Dauway is former United Methodist Women staff member and former interim Deputy General Secretary.

SELECTED HYMNS FOR RACIAL JUSTICE THEMES

COMPILED BY JORGE LOCKWARD

For Everyone Born (*For Everyone Born: Global Songs for an Emerging Church #2*)

For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing, for everyone born, a star overhead.

And God will delight when we are creators of justice and joy, compassion and peace: yes, God will delight
when we are creators of justice, justice and joy!

For woman and man, a place at the table, revising the roles,
deciding the share, with wisdom and grace, dividing the power,
for woman and man, a system that's fair,

And God will delight when we are creators of justice and joy, compassion and peace: yes, God will delight
when we are creators of justice, justice and joy!

For young and for old, a place at the table, a voice to be heard, a
part in the song, the hands of a child in hands that are wrinkled, for
young and for old, the right to belong,

And God will delight when we are creators of justice and joy, compassion and peace: yes, God will delight
when we are creators of justice, justice and joy!

For just and unjust, a place at the table, abuser, abused,
with need to forgive, in anger, in hurt, a mind-set of mercy,
for just and unjust, a new way to live,

And God will delight when we are creators of justice and joy, compassion and peace: yes, God will delight
when we are creators of justice, justice and joy!

For everyone born, a place at the table, to live without fear, and simply to be, to work, to speak out, to witness and
worship, for everyone born, the right to be free,

And God will delight when we are creators of justice and joy, compassion and peace: yes, God will delight when we are creators of justice, justice and joy!

For Everyone Born Words: Shirley Erena Murray Words © 1998 Hope Publishing Co., Carol Stream, IL 60188. www.hopepublishing.com. All rights reserved. Used by permission. These words may be used under CCLI or OneLicense, or by contacting Hope Publishing Co. Words © Shirley Erena Murray for New Zealand, Asia, Australia and the Pacific-rim countries.

We've a Story to Tell to the Nations (*The United Methodist Hymnal* #569)

Additional stanza:

We've a story to hear from the nations that shall turn our lives upside down, a story of strength and struggle, a story of peace and light, a story of peace and light

REFRAIN

For our arrogance will turn to sharing, and our blindness to full clear sight, and God's great kingdom will come to earth, a kingdom of love and light.

Additional stanza and refrain by J. Lockward, K. Masters and L. Katzenstein Additional stanza and refrain © 2011 General Board of Global Ministries, t/a GBGMusik, 475 Riverside Dr., New York, NY 10115. All rights reserved. This song may be reproduced for worship services and noncommercial use only. You must include the copyright notice on all copies. For any other use, you must contact the copyright owner.

The United Methodist Hymnal

"For the Healing of the Nations," #428 "Go Down, Moses," #448 "Help Us Accept Each Other," #560 "Let There Be Light," #440 "We've a Story to Tell to the Nations," #569

The Faith We Sing

Come Now, Prince of Peace," #2232 "Sent Out in Jesus' Name," #2184 "What Does the Lord Require of You?" #2174

Global Praise 1

"O-so-so" (Come Now, Prince of Peace), #16 "För Livets Skull" (For Sake of Life), #25 "Help Us to Be Peacemakers," #29 "The Right Hand of God," #60

Global Praise 2

"Enviado Soy de Dios" (Sent Out in Jesus' Name), #113 "Ttugoun Maum" (With Passion in Our Hearts), #120, #121, #122

Global Praise 3

"You Came Down to Earth," #161

Mil Voces para Celebrar: Himnario Metodista

"Jesucristo, esperanza del mundo" (Jesus Christ, Hope of the World), #387

Jorge Lockward is the program director of Global Praise, the General Board of Global Ministries.

Workshops and Programs

ACTING FOR RACIAL JUSTICE: A UNITED METHODIST WOMEN TRADITION OF WELCOME

BY JANIS ROSHEUVEL

OBJECTIVE: That United Methodist Women members will examine the concept of racial justice and practice using tools to undo racial injustice as they prepare their hearts and minds for the 150th anniversary celebrations.



Several thousand United Methodist Women members were joined by local community activists as they marched from the Kentucky International Convention Center to Baxter Square Park in Louisville, Ky., demanding racial and economic justice during the 2014 United Methodist Women Assembly. (Paul Jeffrey)

PREPARATION

Prayerfully prepare for the program, thinking of ways to make this time together meaningful for everyone attending the gathering.

Running Time

This program is best done in 60 minutes. If you do not have the time, select sections that will fit the needs and interests of your group.

Materials

Gather the following items to use during the program:

- Copies of the Charter for Racial Justice for all participants. Available at www.unitedmethodistwomen.org/racial-justice.
- Copy of *Fellowship of Love, Methodist Women Changing American Racial Attitudes, 1920-1968* (Alice G. Knotts, 1996, Abingdon Press).
- Easel with paper or whiteboard and markers.

Resources

Make the following available for the program:

- Center for Media Justice: www.centerformediajustice.org
- Free Press: www.freepress.net
- Race Forward: www.raceforward.org
- *The United Methodist Hymnal*
- United Methodist Women Resources for Racial Justice manual: www.umwmissionresources.org/pdfs/racialjustice2012.pdf
- United Methodist Women Bible (NRSV)

Participants

Before the meeting, ask individual women to help in the following roles:

- Welcome people as they walk in through the door.
- Lead the prayer (included in the program under Devotions).
- Read and lead the meditation (included in the program under Devotions).
- Facilitate the Exploration and Challenge for Mission sections (one to two people for each section).
- Help with activities.
- Lead the Closing section.

Room Setup

Set up the room with sufficient space for everyone to sit and move around as needed for the business meeting and the program.

- Conduct the meeting around a table, if appropriate, or it can be held in a circle or semicircle so that it is conducive to conversation.
- Set up a table large enough to allow everyone to participate in activities for the program portion. If you are gathering in a home, move to the dining table or other similar surface.
- Enjoy snacks and beverages!

Covenant

Begin the program by establishing some covenants for the conversation that can help create an environment of honesty, compassion and justice seeking. Start with the following items, and then ask the group to add to the list:

- Listen actively—with head and heart.
- Speak from your own experience.
- Participate to your level of comfort.

NOTES:

DEVOTIONS

Pray for Your Collective Learning

READ: Psalm 145:4-7

Leader: One generation shall laud your works to another, and shall declare your mighty acts.

ALL: On the glorious splendor of your majesty, on your wondrous works, I will meditate.

Leader: The might of your awesome deeds shall be proclaimed, and I will declare your greatness.

ALL: They shall celebrate the fame of your abundant goodness, and shall sing aloud of your righteousness.

Meditate on United Methodist Women's Past, Present and Future Racial Justice Work

As United Methodist Women prepares to celebrate 150 years of service for women, children and youth, it is crucial to learn from our storied tradition of working for racial justice. This work is chronicled in Alice G. Knotts' book *Fellowship of Love, Methodist Women Changing American Racial Attitudes, 1920-1968*. In it, the author details the journey of our foremothers who at varying points faced confusion, resistance, joy and hope. What remained true for them throughout this long, hard struggle was "persistence and genuine human caring." Our mandate to realize a fully racially just world where all are welcomed remains a crucial part of who we are as members of United Methodist Women!

REFLECT

This section reflects how Methodist women demonstrated their commitment to the struggle for racial justice.

"Social transformation is, at its heart, spiritual ... God called white Methodist women to a higher vision. The white leaders believed that they were the children of God, and that African Americans were also God's children. In spite of prejudice, they responded to the invitations and concerns of black women. They risked new behaviors that began to undermine their understandings of race. They were about to discover that an inequitable social system perpetuates lawlessness and genocide."¹

Discuss the following questions:

- How does knowing that you are part of a long and meaningful tradition of working for racial justice make you feel?
- How is United Methodist Women called to realize racial justice today?

EXPLORATION

Explore tools for racial justice.

Why it is important to build on the tradition of racial justice that is a large part of United Methodist Women's legacy?

Encourage one to three people to share answers with the group.

The Charter for Racial Justice was adopted by the General Conference of the United Methodist Church in 1980. Let us listen to the following excerpt from the Charter for Racial Justice to help us understand United Methodist Women's institutional obligation to racial justice:

"We will create opportunities in local churches to deal honestly with the existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together."

ASK: What is our mandate as United Methodist Women members, personally and collectively (as a unit, district, conference, organization), to understand, examine and act for racial justice?

¹ Alice Knotts, *Fellowship of Love; Methodist Women Changing American Racial Attitudes, 1920-1968* (Nashville: Kingswood Books, 1996), 56.

Racial Justice Terms and Definitions:

As a next step in this conversation, let us ensure that we have the same understanding of terms and definitions. Review the racial justice terms and definitions below (adapted from Race Forward workshop materials)² by reading these definitions aloud and using the reflection questions to clarify their meaning and implications.

1. Racial Justice is the creation of proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, treatment, opportunities and outcomes for all.

ASK: What are the key words in this definition?

2. Structural Racism is racial bias across institutions and society. It is the cumulative and compounded effects of an array of factors that systematically privilege white people and disadvantage people of color.

ASK: What is an institution that you are involved in? How might institutions *systematically* privilege white people and disadvantage people of color?

How Structural Racism Stays Alive

- **History:** Roots and cumulative impacts of inequities (e.g., Homestead Act, G.I. Bill).
- **Culture:** Normalizing and repeating of dominant ideas and power dynamics (in media, movies, magazines).
- **Interconnected institutions and policies:** Compounding relationships and rules that reinforce inequities (stop-and-frisk, prison industrial complex).
- **Ideology:** Popular ideas and myths that perpetuate hierarchies (“welfare queens,” “moochers”).

Tips for Addressing Racial Injustice

To address the legacy and ongoing manifestations of racial injustice, focus on:

- Dealing with *systems* not symptoms.
- Shifting focus from personal prejudice to undoing institutional inequity.
- Focusing on impacts not intentions. Even if our intentions are good, the impact may be to unintentionally reinforce injustices.
- Being explicit but not exclusive (remember all oppressions intersect so we must address issues of race and class, gender, disability, nationality, immigration status, etc.).
- Addressing proactive strategies rather than being reactive to grievances.

“Our mandate to realize a fully racially just world where all are welcomed remains a crucial part of who we are as members of United Methodist Women!”

Practicing Racial Justice Skills

At this time we will be examining the media and racial justice.

ASK: How do we use and experience media in the United States? What are the racial justice implications of our media use/interactions?

The following information will help to deepen the conversation and connect their everyday experiences with media to the information they hear below.

Current State of the Media in the United States³

² Source: Race Forward: The Center for Racial Justice Innovation. Race Forward advances racial justice through research, media and practice. For more information, please visit: www.raceforward.org

³ “Media Policy 101: What You Need to Know to Change the Media,” Free Press, 2008, www.freepress.net/sites/default/files/fp-legacy/Media_Policy_101.pdf

- The news offers infotainment, sensationalism and celebrity gossip, while key stories about social and political issues impacting our lives are unmentioned.
- Society is misrepresented. What we see on the news does not reflect real life. We see stereotypes (race, gender, income, etc.) instead of nuance.
- Internet access is too expensive. There is a real and growing digital divide.
- The average American spends more than four hours a day watching TV.
- The communications industry has spent more than \$1 billion to lobby Congress since 1998. That's more than \$100 million a year.
- The Telecommunications Act of 1996 allowed ownership expansion that enabled a broadcast entity to own a vast number of media outlets in the same geographical area.
- Only one in five daily newspapers is published by independent publishing companies.
- Commercial media make money through advertising, which means controversy leads, there is a lack of diversity, local issues are marginalized and there is less investigative reporting.
- On average, an American child will view 40,000 commercials a year.
- Fewer than 8 percent of radio stations and only 3 percent of TV stations are owned by people of color.
- Big media entities that have tremendous power in Washington include: NBCUniversal, Condé Nast, Clear Channel, News Corp, Viacom, Disney, Time Warner, Comcast.

Discuss the following questions

Record responses on newsprint or whiteboard.

- What are the implications of the facts we just heard about current state of our media?
- What are the racial justice risks of having all our news funneled through a few media conglomerates?
- If “Big Media” have a disproportionate amount of money to influence policymakers, what do organizations like United Methodist Women have to offer as a counterweight?

CHALLENGE FOR MISSION

What actions can you take?

In your large group, examine the following images to evaluate what is happening in each photo and caption.⁴



ASSOCIATED PRESS PHOTO
CAPTION AS IT APPEARED ON AP
WEBSITE:

A young man walks through chest deep flood water after looting a grocery store in New Orleans on Tuesday, Aug. 30, 2005. Flood waters continue to rise in New Orleans after Hurricane Katrina did extensive damage when it made landfall Monday. (AP Photo/Dave Martin)

⁴ Van Jones, “Black People ‘Loot’ Food... White People ‘Find’ Food,” *Huffington Post*, September 1, 2005, www.huffingtonpost.com/van-jones/black-people-loot-foot-wh_b_6614.html



AFP PHOTO CAPTION AS IT APPEARED ON AFP WEBSITE:
Two residents waded through chest-deep water after finding bread and soda from a local grocery store after Hurricane Katrina came through the area 29 August 2005 in New Orleans, Louisiana. (AP Image/Getty Image by Chris Graythen)

After looking at the photos and captions together, reflect on the following questions:

- What are the underlying racial assumptions being shown here?
- How does each photo and caption reinforce or challenge racial bias?
- What are the implications of these photos and captions being framed in this manner?

ASK: What questions could you ask that would help you to analyze media through a racial justice lens in the future?

Encourage members to share their questions aloud and make a list on the newspaper or whiteboard. Later, type this list and share it with participants as a reminder of their commitments.

CLOSING

Sit in silence together for one to two minutes.

Let us pray together:

God, please grant us the grace to never sell ourselves short. Grace to risk something big for something good. Grace to know that the world is now too dangerous for anything but truth and too small for anything but love. **Amen.**

Sing

“In Christ there is no East or West,” *The United Methodist Hymnal*, no. 548

This hymn served as one of the theme songs for many Protestant churches working on race relations during the civil rights struggle in the United States.

Excerpted from *Welcomed By God: Welcoming All* United Methodist Women Program Book 2014-2015, pages 57-65 © 2014 United Methodist Women. All rights reserved.

Janis Rosheuvel served as executive for racial justice for United Methodist Women.

BUILDING AN ANTIRACIST, MULTICULTURAL, MULTILINGUAL ORGANIZATION: WHAT DOES COMMUNITY LOOK LIKE?

THE CHALLENGE OF RADICAL WELCOME WORKSHOP

BY JULIA TULLOCH AND ELMIRA NAZOMBE

Setting

Conference or district meeting.

Elements

1. Bible study: Acts 6 (Hellenistic widows).
2. Exploring the concept of radical welcome using the continuum.
3. Naming realities and places on the continuum.
4. Strategizing steps to radical welcome.
5. Closing litany.

Purpose

At the end of the session the participants will be able to:

- Learn from the experience of the early church and its experience of building community in the context of diversity
- Become familiar with the antiracist, multicultural, multilingual leadership continuum and the characteristics of radical welcome.
- Name their particular reality and place on the continuum.
- Identify organizational strategies for promoting radical welcome.

Room Setting

Seating at tables in groups of five to six.

Materials

- Newsprint and markers for each table
- Blank signs for indicating Table identity.

Handouts

- Seven Chosen to Serve (Acts 6:1-7).
- Radical Welcome as Spiritual Practice.
- Continuum on Becoming an Antiracist, Multicultural, Multilingual Conference.
- The Picture of Radical Welcome.
- Litany of Commitment to Radical Welcome.

Task 1: Personal Reflection and Table Discussion

Pass out the copies of “Seven Chosen to Serve (Acts 6:1-7).” Ask one member of the group to read the text, then have each person take notes on the handout in answer to the following questions (questions should be displayed in a manner that all can see them):

1. Who were the widows being neglected?
2. Who were the widows who were privileged?
3. How did this treatment match with the Jewish tradition about the treatment of widows?

Explain that we are using “Hellenistic widows” to identify all those who might be new or different to our community. Have the table groups discuss whether anything like this is happening in their communities. Encourage the discussion to be as specific as possible in naming the groups of people who are “widows.” Ask and display the following questions:

1. Who are the widows—those who may speak a different language or be of a different race or cultural tradition—both “Hellenistic” and otherwise in your life today?
2. Are you one of those “Hellenistic widows”?
3. Is their/your identity similar to or different from the majority?
4. Are there “Hellenistic widows” in United Methodist Women or in your community who are being neglected while other widows are privileged? Why?
5. What kind of challenge does this represent for United Methodist Women?

Task 2: Building Antiracist, Multicultural Leadership

The disciples proactively took steps to address the widows’ neglect. Ask the group to name leadership characteristics of the disciples. The facilitator should have some suggestions ready to encourage the brainstorming, such as the following:

- They listened to and were attentive of one another.
- They called together the whole community of faith and involved everyone in the decision making.
- Justice is a given. They did not even discuss the importance of justice but went forward to resolve it.
- They delegated acknowledging that they could not do everything themselves and so needed to trust others who could more than adequately take care of all the widows justly. They demonstrated shared leadership and drew the leadership circle wider.
- They laid hands on those chosen to bring justice to a *changing* community of faith.

Task 3: Radical Welcome as Spiritual Practice

Hand out the “Radical Welcome as Spiritual Practice” handout. Ask the table groups to compare their list of characteristics to the handout. Ask each group to make any necessary additions or changes to their list.

Task 4: Finding Our Starting Point: Inviting, Inclusive or Radically Welcoming?

Pass out copies of the “Continuum on Becoming an Antiracist, Multicultural, Multilingual Conference.” Briefly introduce the antiracist, multicultural, multilingual continuum, pointing out the three categories and the elements under each.

Ask each table group to identify some of its behaviors on the continuum. Explain that they are likely to find something in each of the categories. The different places that we find ourselves point out the possibilities and opportunities we face that are conditioned by the contexts in which we live. Ask the groups what tools and strategies they have to deal with these realities.

Task 5: Organizational Strategies for Promoting Radical Welcome

Ask the table groups to use the “The Picture of Radical Welcome” handout to help strategize how, given their specific realities, they might demonstrate radically welcoming leadership both within the organization as well as in the broader community. Designated facilitators will circulate among the groups to assist the discussion. Have the groups record their main discussion points on newsprint. Newsprint will later be posted on the wall. Ask and display the following questions:

1. Where is your conference on the continuum? Give examples.
2. What steps might you take to demonstrate radically welcoming leadership both within the organization as well as in the broader community?

After about 20 minutes, invite groups as time allows to share strategy ideas.

Task 6: Closing Litany and Linking Leadership Roles

Ask individuals to take an index card from their table and write down her own suggestion for strategies for radical welcome that are directly related to her role (individual member, officer, exploring membership) in the organization and her own identities/reality at the local, district and conference levels. Close with the “Litany of Commitment to Radical Welcome.”

Julia Tulloch is United Methodist Women executive for leadership development. Elmira Nazombe is retired United Methodist Women executive for racial justice.

BUILDING AND ANTIRACIST, MULTICULTURAL, MULTILINGUAL ORGANIZATION HANDOUT

Radical Welcome as Spiritual Practice

Radical Welcome

Spiritual practice that combines the ministry of welcome and hospitality with a faithful commitment to doing the theological, spiritual and systemic work to eliminate historic, systemic barriers that limit the genuine embrace of all groups, especially those who have been historically marginalized.

To radically welcome means to understand that each group bring gifts and perspectives that help the whole organization to fulfill God's dream and purpose.

A radically welcoming community is:

- Hospitable: A warm space for all people.
- Reconciling: Works to build mutually transforming relationships.
- Open to conversion: They listen carefully, make room for, share, power with and learn from one another.
- Intentional: They engage in conscious and contextually appropriate efforts to address individual, congregational and systemic change.
- Comprehensive: They recognize radical welcome as a way of being cultivated through worship, mission, leadership development and all other areas of life of the organization.
- Compassionate: They prioritize the work of creating "space for grace" – settings where people can express and hold their dreams, stories and fears.
- Faithful: they are driven to be faithful disciples of Jesus Christ, who welcomes and heals all people and invites us to tell a new story of resurrection life together.

Adapted from *Bread for the Journey: An Online Companion to Radical Welcome, Embracing God, The Other and the Spirit of Transformation* by Stephanie Spellers (New York: Church Publishing, 2006), www.churchpublishing.org/media/5205/Session-1Handout_RWDefined.pdf.

A radically welcome community is not:¹

- An invitation to assimilate: it is a move beyond traditional inviting.
- Feel-good ministry: It is a community that has moved away from self-centered, consumer-oriented, customer-service models.
- Reverse discrimination: It is a rejection of "us versus them" mentality.
- Conventional membership campaign.
- Political correctness, reactionary or "throwing the baby out with the bath water."

1. See Stephanie Spellers, *Radical Welcome* (New York: Church Publishing, 2006), pp. 17-18.

BUILDING AND ANTIRACIST, MULTICULTURAL, MULTILINGUAL ORGANIZATION HANDOUT
The Picture of Radical Welcome

	Inviting	Inclusion	Radical Welcome
The Message	“Come, join our Community and share our cultural values and heritage.”	“Help us to be diverse.”	“Bring your culture, your voice, your whole self—we want to engage in truly mutual relationship.”
The Goal	Assimilation: Community invites new people to enter and adopt dominant identity.	Incorporation: Community welcomes marginalized groups, but no true shift in congregation’s cultural identity and practices.	Incarnation: Community embodies and expresses the full range of voices and gifts present, including The Other.
The Effort	Systems and programs in place to invite and incorporate newcomers into existing structures and identity; rejections or marginalization of those who do not assimilate.	Stated commitment to inclusivity but less attention to ongoing programs, systemic analysis of power; emphasis on individual efforts.	Systems and programs in place to invite and welcome people, including those from the margins; to ensure their presence, gifts and perspective will be visible and valued; and to ensure that these new communities, gifts and values influence the congregation’s identity, ministries and structures.
The Result	Healthy numbers (perhaps with some members who claim marginal identity) but institution and its membership is overwhelmingly monocultural.	Revolving door, with people coming from margins only to stay on fringe or leave; institutional structure remains monocultural, with some pockets of difference.	Transformed and transforming community with open doors and open hearts; different groups share power and shape identity, mission, leadership, worship and ministries.

Source: Stephanie Spellers, *Radical Welcome, Embracing God, The Other, and the Spirit of Transformation* (New York: Church Publishing, 2006), p. 64. Used with permission.

BUILDING AN ANTIRACIST, MULTICULTURAL, MULTILINGUAL ORGANIZATION HANDOUT
Litany of Commitment to Radical Welcome

RIGHT: We affirm that radical welcome asks us to look at ourselves and our identity-related power.

LEFT: We affirm that radical welcome asks us to reach across boundaries and to know when to stand up and when to step back.

ALL: Let us affirm a radically welcoming United Methodist Women with all humility and gentleness, with patience, bearing with one another in love.

RIGHT: We believe that radical welcome asks us to listen fully, to hear one another's stories, to respect one another's identities and to value our differences.

LEFT: We believe that radical welcome asks us to build on all our gifts. Gifts that offer new insights boost our creativity and help us imagine new dreams and create a renewed community.

RIGHT: Let us build United Methodist Women knowing that doesn't mean that all should look and speak, think and worship, and act the same all the time, as each person and community are given grace according to the measure of Christ's gift.

LEFT: Let us grow United Methodist Women knowing we are strengthened by this community bound together in Oneness. We commit ourselves to the responsibilities to which we have been called and to knowing when we must act together on behalf of justice. We commit ourselves to the community that United Methodist Women will become.

ALL: Our commitment: Joined and knit together by every ligament with which the body is equipped, as each part is working properly, promotes the body's growth in building itself in love.

MODELING RADICALLY WELCOMING LEADERSHIP

BY JULIA TULLOCH AND ELMIRA NAZOMBE, WITH ADDITIONS BY KATHY FITZJEFFERIES

Time: 90 Minutes+

Goal and Objectives

- Understand how cultural spaces (and racism, languageism) affect being a leader in United Methodist Women.
- Explore complexities of power within a diverse organization.
- Identify leadership attributes for inclusion and radical welcome (embrace).
- Practice leadership qualities and skills using the United Methodist Women problem-solving scenarios.

Supplies

- Newsprint
- Markers

Handouts

- Worksheet “Transforming Dimensions of Racism, Languageism and Monoculturalism: Taking Leadership for Radical Welcome.”
- Copies of select United Methodist Women leadership scenarios from the “Because We Believe” workshop that reflect racial, ethnic, language, age, economic and geographic diversities within the room and of the district or conference.
- Litany of Commitment to Radical Welcome (from the “Building and Antiracist, Multicultural, Multilingual Organization” workshop).

Task 1: Exploring Power (20 minutes) Invite group to form circle. Explain that they will be stepping forward or backward depending on the following prompts:

1. How long have you been a member of United Methodist Women? Take a step forward for every year you’ve been a member (maximum 10). If you’ve been a member for two years or fewer, take a step back.
2. If you are an elected officer, take a step forward.
3. If you are an appointed officer, take a step back.
4. If English is your first or preferred language, take a step forward.
5. If your first or preferred language is not English, take a step back.
6. If you are a member of a suburban church, take a step forward.
7. If you are a member of an inner-city church, take a step back.
8. If you are a member of a small rural church, take a step back.
9. If you are the third generation of your family to live in the United States, take two steps forward.
10. If you are the second generation of your family to live in the United States, take one step forward.
11. If you are the first generation of your family to live in the United States, remain in place.
12. If you are white, take one step forward.
13. If you are a person of color, take one step back.

Task 2: Debrief (20 minutes) What is the significance of the different positions for power and possibility within the organization? Invite the women in center of the circle to turn around and see where others in the group are. Ask the group the following questions:

- What are your observations about our positions in the circle (since we started at the same point?)
- Who is at the margins and who is at the center?
- How does it feel to be where you are?
- What was surprising?

Task 3: General Discussion (15 minutes)

While still standing in the current configuration, discuss as a group the following questions:

- What does this say about “power and privilege” among us?
- Do we see real difference of power and privilege among us?
- How do we think these differences came about?

Task 4: Leadership Attributes and Problem Solving (20 minutes) Invite the group to create table groups that reflect the diversities within the room:

- English speakers and conference officers.
- Appointed language leaders.
- Majority and minority racial, cultural language members.

Distribute the worksheet “Transforming Dimensions of Racism, Languageisms and Monoculturalism.” Review the key points, especially interpersonal, institutional and cultural dimensions.

Distribute copies of selected leadership scenarios from “Because We Believe” workshop so that the same scenario is given to two diverse groups; for example, both an English speaking and language group would receive the same cultural scenario. Ask table group to discuss the scenario:

- How might they resolve the situation in light of their power position as discussed in tasks 1 and 2?
- What leadership skills would they use to resolve it?

Have groups record their answers on newsprint.

Task 5: Report Back (20 minutes) Take a few minutes and have groups present their responses. Then discuss the following questions as a group:

- What are the leadership skills that were employed? (Record on newsprint.)
- Where are the common approaches (within different table groups) that reflect identity and power?
- Ask participants to identify different approaches.
- How might where you were in the circle influence what is important in leadership qualities?
- What are qualities we can all claim?
- What steps can we take to move across differences (from the margin to the center)?
- Would you approach the scenario any differently now? How? Why?

Task 6: Closing

Distribute the Litany of Commitment to Radical Welcome and read it together.

Julia Tulloch is United Methodist Women executive for leadership development. Elmira Nazombe is retired United Methodist Women executive for racial justice.

Transforming Dimensions of Racism, Languageism and Monoculturalism: Taking Leadership for Radical Welcome

<p>Internal Dimension</p> <p>What we want: An inclusive and racially, culturally and linguistically just United Methodist Women in which each member:</p> <ul style="list-style-type: none"> • Has a sense of well-being. • Understands that we are all connected. • Shares responsibility. • Commits to lifelong learning and growth. <p>How the “isms” get in the way:</p> <ul style="list-style-type: none"> • Lack of awareness or denial that we are shaped by a larger unjust system. • Intentionally or unintentionally support the injustice. <p>Signs that the “isms” may be present: If you are feeling or experiencing</p> <ul style="list-style-type: none"> • Isolation. • Fear. • Rage. • Distrust. • Inauthenticity. • A stunted sense of own possibilities. 	<p>Interpersonal Dimension</p> <p>What we want: An inclusive and racially, culturally and linguistically just United Methodist Women in which our relationships with one another and with others outside our movement:</p> <ul style="list-style-type: none"> • Honor and elicit others’ gifts. • Encourage awareness of and compassion for others. • Inspire and support learning, growth and transformation. • Are mutually accountable. <p>How the “isms” get in the way:</p> <ul style="list-style-type: none"> • People favor and privilege people who are white* and speak English. • People collude with others to keep the unjust system in place. • Individuals see people of color and the nonmajority language group as objects to be used and/or discarded. • Tending relationships is not valued as much as keeping alive the façade of inclusiveness. <p>Signs that the “isms” may be present: If you are feeling or experiencing in relationships</p> <ul style="list-style-type: none"> • Destructive conflict. • Insufficient caring. • Unique gifts stifled. • Exploitation.
<p>Example leadership goal to address “isms” personally:</p> <p>Be more aware of how my own racial, language and cultural attitudes were developed and how they affect my understanding of people and events.</p>	<p>Example leadership goal to address the “isms” in relationships with others:</p> <p>Learn how to engage in healthy and creative conflict.</p>

<p>Institutional Dimension</p> <p>What we want: An inclusive and racially, culturally and linguistically just United Methodist Women within which:</p> <ul style="list-style-type: none"> • Everyone's leadership is valued and expressed. • Everyone feels ownership and responsibility. • Everyone benefits. <p>How the "isms" get in the way:</p> <ul style="list-style-type: none"> • Make and enforce decisions that support racial, cultural and linguistic majority privilege. • Use everyone's resources in the service of racial, cultural and linguistic majority privilege. <p>Signs that the "isms" may be present: If the organization is feeling or is experiencing</p> <ul style="list-style-type: none"> • Fewer resources to sustain community. • More decisions "for" than "with." • Nobody feels that they are or they have "enough." 	<p>Cultural Dimension</p> <p><i>Culture is how we ascribe meaning, norms, traditions and symbols. It is how a group decides what matters and what does not.</i></p> <p>What we want: An inclusive and racially, culturally and linguistically just United Methodist Women within which:</p> <ul style="list-style-type: none"> • The group creates ways of being, thinking and doing that works for all. <p>How the "isms" get in the way:</p> <ul style="list-style-type: none"> • Name who and what the problems are. • Set the standards and norms for all. • Decide what's true in a way that privileges those who are white. <p>Signs that the "isms" may be present: If the values and practices we pursue reflect</p> <ul style="list-style-type: none"> • "We" includes only people in the racial, linguistic and cultural majority. • Desperation and panic. • Rejection of difference and diversity. • Critical systemic problems are ignored. • Everyone's humanity is diminished.
<p>Example leadership goal to address the "isms" institutionally:</p> <p>Discover new ways to move from tokenism to genuine participation for all.</p>	<p>Example leadership goal to address the "isms" culturally:</p> <p>Deepen and expand our collective sense of "us" and shared vision.</p>

*White is used to represent a social definition rather than biology. Here it describes those who hold power and define the dominant practices of our society and its institutions. Definitions of who is white have changed over time.

Source: Adapted from the Women's Theological Center's "Leading From the Spirit" training's Tools for Transformation Training (September 2005), www.thewtc.org.

BECAUSE WE BELIEVE: LIFE WITHIN UNITED METHODIST WOMEN

A WORKSHOP EXPLORING THE UNITED METHODIST CHARTER FOR RACIAL JUSTICE AND UNITED METHODIST WOMEN'S LEADERSHIP DEVELOPMENT

BY ELMIRA NAZOMBE AND CAROL BARTON

Setup

This is a workshop designed for 90 minutes. You may adapt it to fit your time allotment. You will need the following:

1. Copies of Charter for Racial Justice, one per person or at least one per small group. This can be found online at www.unitedmethodistwomen.org/resources/racialjustice/charter or free for shipping and handling from the United Methodist Women Mission Resources center in English, Spanish and Korean at 1-800-305-9857 or www.umwmissionresources.org
2. Copies of "Because We Believe Discussion Questions" for each person.
3. Copies of "Transforming Dimensions of Racism, Languageism and Monoculturalism: Taking Leadership for Radical Welcome" grid for each person (from the "Modeling Radically Welcoming Leadership" workshop).
4. Copies of "United Methodist Women Leadership Scenarios" for each group.
5. The following statement from the charter displayed in some manner for all to see: We will increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination.
6. Copies of the "How Can United Methodist Women Take Leadership for Radical Welcome?" handout for each person.

Worship (10 minutes) Begin with a brief worship service. Create a space for participants to bring themselves into the room, center and be open to the Spirit and one another.

Introduction (5 minutes) Briefly explain the purpose of the workshop and what participants will be doing. If you have not already done so, use this time to have people introduce themselves to one another briefly. (They can give just their name and where they are from or their name and one thought about race in our lives. What you do depends on the size of the group and how much time you have.)

Purpose: To re-explore the Charter for Racial Justice in the current context of our lives in United Methodist Women, our communities, the nation and the world and to explore the biblical and theological underpinnings of the charter and their challenges for us as Christians.

Process:

- We will explore the "We Believe" section of the charter in small groups to explore biblical and theological understandings about racism.
- We will examine a chart to consider how racism manifests itself at different levels of our lives.
- We will discuss scenarios from the life of United Methodist Women to consider how we can build on the biblical challenges to address complex realities of race and ethnicity in our relationships and our institutions.

Because We Believe (25 minutes) Gather people into small groups. The number will depend on how many people are present—groups of four to five work best, but be flexible. Make sure each table has a copy of the Charter for Racial Justice and the “Because We Believe” discussion questions. If there are enough people, divide into eight groups and have each group discuss just one “We believe” statement and questions. If there are more than eight groups, two groups can discuss the same question.

Invite the group to read their assigned discussion question(s) then to sit and think quietly for a moment before discussion. Then they can share thoughts as a group in response to the question(s). They will spend about 15 minutes in small groups.

Bring the group back together for about 10 minutes and have one person from each group briefly share one new thought or insight about the charter preamble (there is likely not time for a full report from each group).

Exploring Dimensions of Racism (5 minutes) Hand out the grid “Transforming Dimensions of Racism, Languageism and Monoculturalism: Taking Leadership for Radical Welcome.” Briefly walk the group through this grid. It introduces four dimensions of racism—manifested at the internal, interpersonal, institutional and cultural levels. The purpose is to recognize that racism works at many levels. It is both internalized and institutionalized. Part of our work is to recognize when racism is at work and to name it so that we can address it. We will be exploring some scenarios that look at how racism works at these different levels. Don’t get stuck in a long discussion about the grid itself. If people are confused, move into the scenarios, which give examples of these different dimensions of racism.

Taking Leadership for Racial Justice (25 minutes) Groups have been given a set of “United Methodist Women Leadership Scenarios” adapted from real situations that United Methodist Women face. Many of these refer to conference leadership, but they can equally apply to district and local unit leaders and members. The scenarios explore how leaders (both elected and informal) are nurtured, developed and affirmed or are sometimes blocked from taking leadership roles. It also explores what it means to assume our own leadership potential and to “step up” when we see racist situations, to name and confront them in love. How can we think boldly and in new ways about how we bring in new leadership, not just to officer roles but to the life of our organization in general? What are some of the current obstacles? What steps can we take to address them in new and creative ways?

Process:

- Assign each group one of the scenarios.
- On their assigned page they will find a “We Believe” statement, a brief reflection on the statement and a scenario from United Methodist Women about leadership issues.
- For about 15 minutes have the group members share their own reactions to the scenario with their small group. Is it recognizable? Have they experienced similar situations? As a group, have them discuss ideas to address the situation in light of the particular “We Believe” principle. If time allows, they can move on to another scenario.
- For about 10 minutes, bring the groups back together and have a few groups briefly share a summary of their scenario and one suggestion on how to respond to the scenario based on the charter mandate.
- There will only be time for a few groups to share. (Note: if someone is able to record these ideas and suggestions, the national office of the Racial Justice Program would love to receive notes of your discussion to strengthen our collective work on the charter.)

Make a New Vision (15 minutes) During this time you will make concrete proposals on attracting and developing new leaders, drawing on the charter.

Display the following statement from the charter in a manner that the whole group can see:

We will increase our efforts to recruit women of all races into the membership of United Methodist Women and provide leadership development opportunities without discrimination.

Give all participants a copy of the “How Can United Methodist Women Take Leadership for Radical Welcome?” handout. Using the “Transforming Dimensions of Racism” grid as a guide, and working in small groups, have participants make suggestions for how we can work on racism within United Methodist Women in very specific ways at the personal, interpersonal, institutional and cultural levels to fulfill this commitment from the charter. Groups should try to come up with one example for each level. How does this challenge us to go beyond diversity to changed relationships and—that is, toward racial justice? Allow 15 minutes for this activity.

Groups can report back if there is time, or, instead, choose recorders at each group to summarize the discussion in writing and give to facilitators. This will be useful for your own planning for future work within your local, district or conference unit. Also feel free to share it with the national Racial Justice Program if you choose.

Closing (5 minutes) Have a few people briefly share new insights from the workshop and how this will impact United Methodist Women. Offer a closing prayer for insights and courage as we work to overcome racism.

elmira Nazombe is retired United Methodist Women executive for racial justice. Carol Barton is United Methodist Women executive for community action.

BECAUSE WE BELIEVE HANDOUT

Because We Believe Discussion Questions

We believe:

That God is the creator of all people and all are God's children in one family

- Why do we believe this is true?
- What are some of the events and experiences that make us sure this is true.

That racism is a rejection of the teachings of Jesus Christ

- What are some of the specific teachings that come to mind?
- Think of specific lessons Jesus taught about racism.
- How did Jesus deal with different racial groups?

That racism denies the redemption and reconciliation of Jesus Christ

- How is racism a barrier to redemption? Give a concrete example.
- How does racism deny reconciliation in the church?
- How does racism deny reconciliation in the boarder society?

That racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation

- Give an example of how racism has robbed you or someone you know of wholeness as a perpetrator or victim of racism.
- Share some examples of how racism can conflate social, economic and political exploitation.
- What arguments does racism use to justify itself in any of the situations discussed?

That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed

- From what perspective is this written? The dominant majority or the minority?
- Can this statement be applied equally to all? Why? Why not?
- What confession can we make to one another?

That in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God

- What is God's "image" that we recognize in others who are different from ourselves?
- When we are faced with competition from workers in other countries or an "enemy," how do we reconcile "equally valuable in God's sight" with our nationalistic political views?
- What actions do we undertake because of common humanity?

That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured

- What are some examples in the life of United Methodist Women when our strength has come from our racial and cultural diversity?
- What steps do we take in United Methodist Women to respect and nurture each person, including his or her racial and ethnic identity?
- Where are the places in the world that most need our attention to build respect and nurture for each person's value?

That our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state

- What new attitudes about race would you like to see reflected in the structures and policies of United Methodist Women and the church? What change would they make?
- What new relationships need to be built within the nation between racial and ethnic groups that will reflect justice?
- Give examples of practices in local communities that reflect new attitudes and understandings of justice for all racial and ethnic groups.

Missed Opportunity (Cultural)

WE BELIEVE that God is the creator of all people and all are God's children in one family.

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders or stepchildren—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships; it requires building institutional and cultural structures that nurture and preserve this kinship.

The X Conference has made great strides in attracting Korean United Methodist Women members to the conference Mission u (formerly School of Christian Mission). They now have a whole class meeting in Korean and have a separate handout in Korean on the study theme. It's been difficult finding Korean study leaders because they need to be completely bilingual to digest materials in English and present them in Korean. Entire studies were reduced to a single page. The book being studied was written primarily with white, U.S. born United Methodists in mind. The plenaries at the school are in English. The visuals in the front of the plenary are often mostly of white people and do not convey the diversity of the women and men gathered. Korean women participate in the English language plenaries, sometimes providing a choir. There is little opportunity for all of the attendees of Mission u to have a broad exchange of insights and perspectives and to learn from one another.

UNITED METHODIST WOMEN LEADERSHIP SCENARIO

Racial Justice in an “All White” Situation (Institutional)

WE BELIEVE that God is the Creator of all people and all are God’s children in one family.

The life, death and resurrection of Jesus made possible the adoption of all into the family of God. There can be no outsiders or stepchildren—everyone belongs. This requires of us more than personal commitment and good intentions about interpersonal relationships; it requires building institutional and cultural structures that nurture and preserve this kinship.

The Y Conference includes many congregations that are all white. There is a new influx of Mexican immigrants into the area who are working in meatpacking who are believed to be Roman Catholic. There is also a large Mexican-American population that has lived in the area for generations. The Native American reservations in the area are Episcopalian, a legacy of a historic division of Native American communities among the denominations. Thus when challenged to diversify their conference United Methodist Women leadership, women say they just can’t find any women of color who are United Methodist. As a result, the leadership feels that racial justice is simply not an issue that is relevant to their situation. When asked, the conference mission team leadership has been heard to say, “We aren’t prejudiced—we just don’t have people of color around. We would like to involve women of color, but since there are none, we are working on issues of diversity with regard to age and ability.”

Mexican immigrants and Native Americans are facing many difficult problems in the area. Threatened raids on meatpacking plants and other job sites by Immigration and Customs Enforcement (ICE) mean immigrant families are afraid to participate fully in their communities. Native American parents feel that the No Child Left Behind federal education bill actually succeeds in leaving many Native children behind.

The Challenge of Change (Institutional)

WE BELIEVE that racism is a rejection of the teachings of Jesus Christ.

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

The Z Conference is proud that it's achieved greater diversity on the mission team. It was all white women, and now they have an African American woman, a Korean woman and a Hispanic woman. None of these three women are elected officers. At a recent mission team meeting, the women of color had some questions about the way the meetings are run and some questions about how Mission u is set up. After the meeting, a few of the white women debriefed:

"We let them in—now what do they want?" Margaret said. "This is the way we do things. We want diversity, but we don't want to change things when they're working fine."

"Yes, and the translation issues that they were raising are just too expensive. We don't have that kind of a budget, so it's really out of the question. Someone should meet with them to tell them how things are done, and our limitations," added Joan.

The Price of Silence (Interpersonal)

WE BELIEVE that racism is a rejection of the teachings of Jesus Christ.

Jesus demonstrated openness to all persons and often used persons of other races and nationalities to teach lessons of faithfulness. One of those lessons is that our faithfulness will be judged by our response to those who are despised and hated.

At the annual meeting of the G Conference, those who participated in the United Methodist Women Public Education Summit have been asked to give a report of their experiences. Barbara, an African-American woman who is a district officer, is the first to give a report of her experiences. There is noise in the room, with lots of side conversations going on. Not too many women in a primarily white audience are paying much attention. When she finishes her presentation, Wendy, a white woman who is also a district officer, begins to tell of her experiences at the summit. There is a hushed silence as everyone turns to listen to her. Later, the women are debating a new program initiative on public education. Barbara proposes an idea about mentoring in the schools. Several white women are skeptical of the idea, saying it is “too ambitious,” “we’re not ready,” “it isn’t likely to work,” etc. After more discussion, Wendy reintroduces the same mentoring proposal suggested earlier by Barbara. This time the women think it’s a great idea and rally behind it, and the plan is approved.

Barbara feels certain that racial attitudes toward herself and Wendy affected the discussion. Barbara fears that if she were to name and challenge this racist behavior she would be told she’s imagining things, or that people didn’t really mean it and they’re quite well-meaning, or that she’s too sensitive and the white women are not prejudiced, or that it’s better not to make a big deal about it “as we don’t want conflict among us.” So she can stay in her leadership position if she doesn’t name these issues, or she can walk away from her position and leave the power and control in the hands of the white women.

UNITED METHODIST WOMEN LEADERSHIP SCENARIO

Standing Up (Institutional)

WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Maria Suarez is a staff person for United Methodist Women. She gave a presentation at a national training event. As the group took a break for coffee, one of the white United Methodist Women members came up to a white director over coffee to complain about Maria, expecting that another white woman would concur with her.

"I just can't understand a word that Hispanic woman says. She should speak better English if she's going to make presentations," the United Methodist Women member, Sally, commented. Maria was standing right behind her, in full earshot.

The director turned to Maria and brought her into the conversation. "Well, Sally, Maria is right here. If you didn't understand, I'm sure she will be very happy to go over some of the material with you and answer any questions."

The Geography of Race (Cultural)

WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

The F Conference covers a big area and has both urban and rural areas within the conference. The urban areas tend to concentrate African American and Latino churches, while the rural and suburban areas are predominantly white. For Jen, a white woman who is conference vice president, it's always a challenge finding a site for the annual meeting. It seems fair to rotate the meeting to different regions of the conference, both urban and rural. However, the vast majority of the members are older white women from the rural and suburban areas. They are fearful of the city and don't feel "comfortable" going to a meeting there.

The Bethel United Methodist Women, which is African American, invited the conference to hold its meeting at their inner-city church three years in a row, and each year the conference declined the invitation. Some of the women from Bethel came to Jen and asked why. They said they also felt uncomfortable going to the white suburbs where there are no people of color in the streets and police are more likely to stop them as suspected interlopers. So Jen scheduled the annual meeting at Bethel and did lots of great publicity, but there was very poor attendance. Most of the older white women voted with their feet and stayed home. It was incredibly disappointing after all the planning work and was offensive to their hosts. Jen doesn't know what to try next.

Penalized for Speaking Up? (Institutional)

WE BELIEVE that racism denies the redemption and reconciliation of Jesus Christ.

Redemption and reconciliation are available to all those who eliminate the barriers to God's love, which can include failure to love others as we would want to be loved. Reconciliation needs to be practiced every day in order to be a reality.

Radhika is a South Asian woman who serves as mission coordinator for membership nurture and outreach in her conference. She has been active in training district counterparts, and the conference welcomed three new units last year. She feels that it is important for her to bring to light issues of racial justice whenever it is appropriate. After serving for one year, she was told by the committee on nominations that she was not adequately fulfilling her mandate, and they chose another woman (a white woman) to fill her slot on the slate. However, she was nominated from the floor and was reelected. During the year Radhika once again tried to carry out her responsibilities to the best of her ability. In addition, she questioned the mission team leadership about why the conference Charter for Racial Justice committee had not held any meetings. This fall, she received a letter from the committee on nominations saying that although positions can be held for up to four years, the nominations committee considers all positions open each year and reviews the performance of all officers in determining the slate for the coming year. The letter informed her that, in the view of the committee, she had failed to meet her responsibilities and that another woman had been nominated for her position. She had not been notified by the executive committee about any concerns regarding her performance in this office—something that is their responsibility according to the bylaws.

Radhika feels she has been doing her job and that the committee's reasons for nominating another woman are the result of their dissatisfaction with her for raising issues of racial justice and, in general, for asking questions that challenge the white leadership of the conference. She feels their decision reflects the attitude that women of color are supposed to be grateful for being a part of the leadership team and should keep their views to themselves.

UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Facing New Realities (Institutional)

WE BELIEVE that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

Exploitation of others has no place in the kin-dom of God because it separates and alienates us from other members of God's family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

Nancy has been active in United Methodist Women since the Charter for Racial Justice was adopted by the denomination in 1980. When she began, United Methodist Women was an all-white organization in her district and conference in the Midwest. She has seen many changes. During the 1980s, a large number of Southeast Asian immigrants settled in her area, working in a refrigerator factory. In the 1990s, large numbers of Spanish-speaking immigrants came to the area to work on truck farms.

Nancy feels that the present situation represents an opportunity for her conference United Methodist Women to step up to meet the challenge of this new demographic reality. She believes that they should reach out to the area's new residents, try to understand their problems and encourage their participation in United Methodist Women. She feels that this may be difficult because area attitudes toward other racial and ethnic groups have not changed to keep up with its changing demographics.

UNITED METHODIST WOMEN LEADERSHIP SCENARIO

Dysfunctional Family (Institutional)

WE BELIEVE that racism robs all human beings of their wholeness and is used as a justification for social, economic and political exploitation.

Exploitation of others has no place in the kin-dom of God because it separates and alienates us from other members of God's family. If our well-being as individuals, communities or nations is only possible when others are denied well-being, then there is, in truth, no well-being for anyone.

The C Conference has a mission team with two language coordinators, Korean and Spanish, appointed by the president. Their primary job is to help build new Hispanic and Korean United Methodist Women units in the conference. Some of the officers are a bit disgruntled that these two women are part of the mission team even though they haven't been elected. From their perspective, these women should not have equal voice on the team since they didn't come through the nominations process.

The Korean and Hispanic language coordinators don't feel like active members because they're usually called on only to discuss their specific work, not the broader conference team concerns. At the same time, because their work is limited to Hispanic and Korean congregations and United Methodist Women units, they recognize that they have no awareness of what's happening in the rest of the conference. Thus it's difficult for them to get involved. Most of their women have little to do with district and conference United Methodist Women structures since language is a barrier, and some women complained when whispered translations were held in one corner of the room. Occasionally they are called on to provide cultural presentations but have no greater involvement. The language coordinators, who must be bilingual, serve as go-betweens. Only Mission U has succeeded in attracting their members because classes are taught in Spanish and Korean—but the women still remain separate. This makes it difficult to move into mainstream United Methodist Women leadership or even to get to know the broader conference United Methodist Women concerns.

One Reality, Three Views (Interpersonal)

WE BELIEVE that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed.

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships or have allowed broken relationships to go unchallenged in the household of God. Hatred and indifference to the pain and struggle of others and the deep pains and anger can separate us from the possibilities of reconciliation.

Women are gathered at a conference annual meeting. There is a session to discuss the Charter for Racial Justice. The white women are not sure why the topic keeps coming up.

“We’re not prejudiced,” comments Audrey, a white woman. “This just isn’t an issue for us. Look, we’ve got Carmen here, and we don’t see her color. She’s just one of us. God loves everyone, and we shouldn’t be focusing so much on our differences. We should focus on what we all have in common—our love of Jesus and our commitment to mission.”

Carmen, from Puerto Rico, has learned to be part of the group by fitting in. She keeps silent when people make uncomfortable remarks about her accent or her leadership abilities, and she tries to do things the way the white women expect them to be done. Fitting in is what has enabled her to have a place in this group. She agrees, “Yes, I wish we didn’t keep having these conversations that point out our differences.”

Roberta, an African American, is listening and seething. This group wants a woman of color who will fit in, not a woman who will stir things up. Not a woman who wants to be herself and who wants to challenge the steady stream of slights she receives. Either she has to be invisible as a black woman and act the same as white women in order to be included or her leadership is dismissed. When she has challenged women about comments they’ve made, she’s considered conflictive and abrasive. Last year she was approached by the nominating committee for consideration as an officer. She decided to share some of her ideas about increasing the inclusiveness of the conference. To her disappointment, she was not nominated for any office. She believes that it was her frankness that made her “ineligible.”

The 30 Percent (Internal)

WE BELIEVE that we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed.

Reconciliation in Jesus Christ requires that we acknowledge and seek to repair all the ways we have broken relationships or have allowed broken relationships to go unchallenged in the household of God. Hatred and indifference to the pain and struggle of others and the deep pains and anger can separate us from the possibilities of reconciliation.

Martha, a white woman, has been active in United Methodist Women for many years. She lives in a district with a large African American United Methodist population. She has been a conference officer and even served one quadrennium as a United Methodist Women director. During the course of her years as a United Methodist Women member, she has seen and assisted in the growth of new United Methodist Women units in predominately African American churches. This has meant a shift from all-white leadership of the conference to increasing diversity and, now, to a conference leadership that is predominately African American.

Martha is increasingly bitter, feeling that the new leadership is shutting out experienced white leaders. She feels that she is being unfairly treated and is the victim of “reverse racism.”

UNITED METHODIST WOMEN LEADERSHIP SCENARIO
Creating Our Own Barriers (Internal)

WE BELIEVE that in our common humanity all women and men are made in God's image and all persons are equally valuable in the sight of God.

In a family, all children should be precious and connected. A family cannot truly be a family if some members are denigrated while others have the power to act as if they are superior.

Nan Yin is a leader in her local Korean United Methodist Women and has been active in national activities for Korean United Methodist Women. She has attended many conference Schools of Mission and has begun to be active in other United Methodist Women activities at the conference level. She's passionate about the organization. While she has held leadership positions among the Korean women, she is hesitant to take on leadership roles at the conference level because she feels insecure about her English abilities. Recently, the committee on nominations asked her to consider a conference officer role, but she declined because she felt she could not do the job properly without more English.

UNITED METHODIST WOMEN LEADERSHIP SCENARIO

“Our” Way (Internal)

WE BELIEVE that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person’s value is respected and nurtured.

Valuing and making use of the variety of our gifts and perspectives within our communities and nations is our way of honoring God’s gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

Hilda is the first woman of color president of her conference United Methodist Women. She’s excited about what the mission team can do together and eager to take on this leadership position. As she chairs her second mission team meeting, there are thoughts going on in two officers’ minds:

White woman: I don’t know if she’s really up to the task. She didn’t do the agenda the way we always do it. I think she might undo a lot of the great efforts we’ve made to get organized and build a working team. It’s important that we keep an eye on the situation and make sure things get done, even if she’s not properly taking charge. I like diverse leadership, but I’m not comfortable with some of the changes she wants to make in our meetings and in programming. It doesn’t really fit with who we are and what our women want. She should let us give her more advice.

Hilda: I want to do this job, but I don’t know if I can do it as they do. If I do things differently, they don’t respect my leadership. Already, some of the women don’t return my phone calls or relay their messages to me through our vice president. But the way the last president did things is not my style. When she was new and tried some new things she was not challenged the way I have been, with United Methodist Women bylaws and Roberts Rules of Order and calling the national office to check if I’m doing it right. I feel as if I’m invited to be here but not invited to be myself.

Trying to Make Diversity Work (Cultural)

WE BELIEVE that our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured.

Valuing and making use of the variety of our gifts and perspectives within our communities and nations is our way of honoring God's gift of infinite possibilities and opportunities. To do otherwise is to turn our backs on that gift.

The A Conference is having a special program on intercultural understanding at their annual meeting, with a guest from the national office to lead the focus on racial justice. In their conference, which is mostly white, they have three Fijian churches, a small number of Korean churches and only one Native American church. They have invited the women from one of the Fijian United Methodist churches to open the whole event with dancing and to stay for supper. The Fijian women have a rich Methodist heritage from their home churches in Fiji, but their traditions and family responsibilities make it difficult for them to participate in overnight meetings. They will not be staying for the rest of the meeting and will not be participating in the conversations on intercultural understanding and on race. Conference leaders commented that most of the Fijian women don't really want to stay for the rest of the meeting. "It's really their choice, but they said they didn't want to stay."

UNITED METHODIST WOMEN LEADERSHIP SCENARIO

“We’re Trying” (Cultural)

WE BELIEVE that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

The conference nominating committee is meeting to decide on a slate for next year. All of the members are white. As usual, it is hard to fill some of the demanding positions, and very hard to get racial diversity on the slate. Much of the active leadership is white, and it’s hard to find women of color who are willing to serve.

Susan: “Well, we should nominate Elisa, again, who’s from Mexico. She’s really the only active ‘diverse’ woman right now. She may be maxing out on her tenure soon, since we keep asking her—I don’t know what we’ll do when she’s no longer eligible to serve.”

Mary: “You’re right. We just can’t get women of color. Lots of women have to work and don’t have time to do the jobs. We’ve sent letters to ask people, and many turn us down. We’ve had a few who began jobs and dropped out. If it weren’t for Elisa, we really wouldn’t have any diversity at all. It’s not because we’re not trying.”

Susan: “Yes. We invite, but people don’t come. It may be because they’re just not used to the way we do things.”

Who Will Stand? (Cultural)

WE BELIEVE that our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state.

The church is not the boundary of the household of God. Justice must be established everywhere. Our concern for justice must transcend the boundaries of our personal comfort zones and our “national securities.” It must be reflected in all the structures of our lives, visible, not just “understood.”

After 9/11, there was an upsurge of attacks on South Asians and Muslims as alleged terrorists. Some were detained without cause and without even informing their families of their whereabouts. Many were, and are still being, deported. In the B Conference a well-respected Muslim doctor in the community was accused of supporting terrorism by funneling funds to Al Qaeda through a local Muslim nonprofit organization. There was no evidence of the charges. The only issue was that he had not formally registered the nonprofit organization. He was jailed and held without bail. Groups in the community, including faith-based groups such as Catholic Charities, mobilized to stand in solidarity with the doctor, against unfounded accusations that represented racial/ethnic and religious profiling. They held a community dialogue against racism and planned to attend his arraignment in solidarity. The groups called on United Methodist Women to stand with this man. In calling women around the conference, the social action chair heard no one openly oppose the idea. Instead, she got dozens and dozens of excuses as to why the women were too busy to be present. In the end, not one woman was willing to come, and United Methodist Women was not present to stand with this man and with their community.

HANDOUT

How Can United Methodist Women Take Leadership for Radical Welcome?

Internal Dimension

Interpersonal Dimension

Institutional Dimension

Cultural Dimension

United Methodist Women in Action

ALASKA: EXAMINING WHITE PRIVILEGE

When they held a session on white privilege at their annual meeting, Alaska Conference United Methodist Women considered the intent of belief statement six of the Charter for Racial Justice: “In our common humanity in creation, all women and men are made in God’s image, and all persons are equally valuable in the sight of God.”

“Our conference has racial justice task force, and they brought the idea for this session to our planning team,” said Julia Smith, president of Alaska Conference United Methodist Women. “One of our members, Georgiana Dapcevich, a director of the General Commission on Christian Unity and Interreligious Concerns, had led a session in her local unit and felt that our members would benefit at the conference level.”

A group of 50 women—10 percent Native American and 5 percent Pacific Islanders—gathered for the annual meeting. Using exercises and information from the DVD and teacher’s guide provided by the general commission titled *Truth and Wholeness: Replacing White Privilege With God’s Promise*, women at the meeting began to explore what white privilege looks like in their communities and in their conference.

The goal of the event was to help United Methodist Women members recognize white privilege as it exists in their daily lives and to be moved to action to reduce its negative effects on the lives of all in their community. White privilege is defined in the resource as the “unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privileges do so without being conscious of it.” (Source: Peggy McIntosh, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’ Studies,” Center for Research on Women, Wellesley College, 1988.)

“One of the exercises that was really powerful in the beginning was the line exercise,” Ms. Smith said. “It was a clear visual of the differences that can exist.”

The “step forward, step back” exercise is a two-part activity that helps people reexamine their understanding of white privilege. All of the women stood on a line. As the facilitator read statements such as, “If you often see people of your race or ethnic group in negative roles on television, take one step back,” or “If you expect an inheritance from a family member, take one step forward,” women began to move away from the starting point.

“As the leader read the statements and began to move forward or backward, many of us were appalled at seeing all the white people in one place,” Ms. Smith said. “The concepts of white privilege were clear.”

Participants also had a chance to use their new or renewed awareness to move to healing and action for justice in the circle exercise. As participants stood in a circle, they were asked to step forward if they had experiences such as access to opportunities that were not available to their parents, support for the Civil Rights Movement and attendance at a college or university noted for its racial and cultural diversity. These activities are whole-body experiences that called women at the conference to know in a different way what their life experiences had been with white privilege.

“When the statement ‘Step forward if you stood up for racial justice’ was made, United Methodist Women members were able to all take a step forward,” Ms. Smith said. “We had an extremely positive response to this session. The exercises brought the information to our hearts in a way that reading cannot do.”

The action steps emanating from the session include working on the immigration issue in the Anchorage area particularly. As more persons immigrate or are recruited for jobs in the area, the need exists to welcome them into the entire community, not just their workplace. Another member is working on educational resources about fetal alcohol syndrome, which is a prevalent issue in some Native American communities.

Excerpted from "United Methodist Women Members Examine Issues of Race and Class" by Faye Wilson, response, February 2010.

LOUISIANA: RACIAL JUSTICE ADVOCACY TO ENSURE EDUCATION FOR ALL

Legislators Urged to Stop Discriminatory Practices in Charter Schools

Under the No Child Left Behind (NCLB) federal law, charter schools are defined as open admission public schools that are to provide an equal opportunity for all students to attend. However, each state writes its own charter school law and its own definition of a charter school. Most follow the NCLB definition requiring equal access, but Louisiana's charter school law does not require equal access. Because Louisiana's law allows charter schools to discriminate by selecting students, United Methodist Women embarked on a massive letter-writing campaign, urging legislators to change this.

To access NCLB federal funds, a state must have a charter school law, but a state is not required to define a charter school in the way NCLB defines it. However, only the charter schools that follow the NCLB definition are to receive the NCLB funds.

Louisiana is the only state that allows charter schools to prohibit admission to educationally disadvantaged and underachieving children and youth. Many Louisiana charter schools are open to all students, but too many are not.

To call attention to this inequality, the Louisiana Conference United Methodist Women's Committee on Racial Justice started the letter-writing campaign. Unfortunately, the campaign did not result in amending Louisiana's law but it did bring awareness to legislators and the community on how Louisiana's charter schools differ from the "open admission" component of the federal definition. As a result, especially in New Orleans, charter schools are now distinguished by calling them either "selective charters" or "open charters."

Each Louisiana United Methodist Women member was encouraged to send a letter titled "Disadvantaged Denied Equal Access to Charter Schools" to her senate member and house representative. The United Methodist Women committee provided a listing of the legislators' names and addresses and other specific assistance as needed. Legislators were asked to introduce legislation to delete the language in Louisiana Revised Statutes 17:3991(B)(3) that allows Louisiana charter schools to establish academic admission requirements.

Following the letter-writing campaign, the senate education committee chair met with the United Methodist Women president. These actions occurred in 2010 as a result of the social action committee's work and will continue in the years to come.

Submitted by Barbara Ferguson, 2012 president of the Louisiana Conference United Methodist Women president and 2010 social action committee chair.

MISSOURI: COMMUNITY DISCUSSION OF *THE HELP*— REALITIES THEN AND NOW

Springfield, Mo., is the third largest city in the state of Missouri with a population of 159,498 at the 2000 census but a metropolitan population of 436,712. According to the census, 91.69 percent of Springfield population is white, 4.4 African American, 1.6. Asian and 2.31 percent Latino.

Lynette Lewis, an immigrant from the Caribbean and a member of United Methodist Women of Schweitzer United Methodist Church of Springfield, saw an opportunity in the fall of 2011 to initiate a community discussion around the Reading Program book and popular film *The Help*. The film tells the story of a group of African American women domestic workers and their white women employers in Jackson, Miss., in the 1960s. Ms. Lewis explained that she saw the film as an opportunity to explore the stereotypes of domestic workers in the past and of today, in particular the role of race in those attitudes. She added that the community meeting on the film could be a chance to share information and perspectives on current realities of domestic workers and those who hire them.

On a Saturday in November Schweitzer United Methodist Church hosted “*The Help: A Discussion of Realities Then and Now.*” The community discussion was both interfaith and intercultural, with leaders from Jewish, Muslim, Latin American and ecumenical groups. The discussion was enhanced by the participation of community representatives from organized labor and those working in the job-placement field.

Facilitation leadership for the event came from Yvette Richards, a Women’s Division director from Joplin, Mo., and Tracy Milsap, founder of Harambee Storytelling.

Some participants were shared some of their impressions: “A reality jolt!” said one attendee. “Disturbing. Enlightening,” said another. One woman shared, “I was deeply ashamed, but have hope for the future, and gratified somewhat by the progress that has been made. Was it really that bad? I have a lot to learn regarding relationships.”

Approximately 50 people participated in a discussion that answered questions about the factual details of the film and beyond. Other questions turned the spotlight on current realities of Springfield. Each person attending received a challenge to carry home in light of the discussion: Name one concrete action for racial justice that you will take in the coming month.

Another church in the area is now moving ahead with plans to hold a similar event.

Compiled from event reports prepared by Lynette Lewis, United Methodist Women member at Schweitzer United Methodist Church in Springfield, Mo. For further information and tips on how to hold a community film forum, contact [lynettelewis\(at\)sbcglobal.net](mailto:lynettelewis(at)sbcglobal.net).

WEST MICHIGAN: THE CHARTER FOR RACIAL JUSTICE AND THE CLIMATE OF HATE

The following is a list of some of ways the West Michigan Conference United Methodist Women is working for racial justice. The list reflects actions of urban, rural and suburban women. Compassion remains an important value the women in leadership.

- Community Read 2011, sponsored by Grand Valley State University with Rebekah Skloot, author of Reading Program book *The Immortal life of Henrietta Lacks* (1,200 attended). Several book groups have chosen to read and discuss this book.
- Justice for Our Neighbors speakers on Michigan's pending immigration reform legislation.
- Work with United Methodist Community House (national mission institution): tours, speakers and forums on urban issues, domestic violence, health care, poverty and public policy, to name a few.
- Participation in 2011-2012 Kent Intermediate school district focus on "Teen Violence and Bullying in Our Schools," writing letters to families and participating in community dialogues and school programs. (Kent Intermediate is a confirmed Partner for a Racism-free Community.)
- Congregational sermons, adult education classes and children's programming on celebrating diversity, including Grand Rapids Mayor George Heartwell initiating a yearlong focus on interfaith dialogue and cooperative ministries.
- United Methodist Women teen book review of Laura E. Williams's *Slant*.
- Grand Rapids Area Center for Ecumenism and Partners for a Racism-free Community forums, breakfast roundtables, resourcing community and community action encouraging churches to begin training to be Racism-free Communities.
- Community premier of the movie *The Help* (based on a Reading Program book of the same name) with discussion, August 12, 2011. Encouraging book groups to read and dialogue on impacts.
- Viewing of *Little Women* and the reading of *March* by Geraldine Brooks and looking at northern views of the slavery and the Civil War.
- Study of *Chocolate Boutique: Grace, Simply Relevant Bible Series*
- Jim Crow Museum Tour with reception and dialogue with curator via Kendall School of Art and Design. (Discussed in "Message From the Director" in **response**, July 2011).
- City High School "Issues Surrounding Hate" forum, including gay-straight alliance and members of the medical, social, faith, legal and education communities. Parent and student dialogues.
- Reconciling Ministries/Open Church movements. Training sessions for church visits and discussion groups for 2011-2012 about inclusivity and clergy rights.
- 2011 Annual Conference Micah 6:8 Coalition, bringing awareness to a civil ministry to all. Preparation for helping to support General Conference candidates concerning inclusivity. Promoting a letter to West Michigan Conference clergy asking for their signature/support concerning gay clergy rights.

By Nichea Ver Veer Guy, United Methodist Women director from the West Michigan Conference.

Resources

BYLAWS: CHARTER FOR RACIAL JUSTICE COMMITTEE

Bylaws from United Methodist Women Handbook (2017-2020).

Section 6. Committee on Charter for Racial Justice Policies

a. Membership

There will be seven (7) members of the committee, one-third of whom will be women of color, insofar as possible. The seven members will include the president, who will serve as chairperson, the chairperson of the committee on nominations and a language coordinator, where one exists. The additional members will be nominated by the committee on nominations. They will be one district president, one member of the leadership team and two (2) members (or three (3) in the case of a conference without districts or a language coordinator) selected to ensure inclusiveness and/or special expertise in the skills necessary to accomplish the task. Additional members will serve no more than three years.

b. Functions

The committee will:

- 1) Develop and recommend to the leadership team:
 - a) Plans for the implementation of the Charter of Racial Justice.
 - b) Plans for training district and local leadership in the implementation of the charter.
- 2) Monitor conference-approved action plans to implement the charter.
- 3) Regularly evaluate progress made on conference, district and local implementation plans.

c. Meetings

The committee will meet at least semiannually and on call of chairperson.

UNITED METHODIST CHURCH RESOLUTIONS RELATED TO RACE

The following resolutions of The United Methodist Church related to race can be found in *The Book of Resolutions of the United Methodist Church*, 2016 (Nashville: The United Methodist Publishing House, 2016).

- Resolution #1025: Environmental Racism in the US
- Resolution #3061: Black Family Life
- Resolution #3062: African American Methodist Heritage Center (AAMHC)
- Resolution #3063: Resourcing Black Churches in Urban Communities
- Resolution #3065: Observance of Martin Luther King Jr. Day
- Resolution #3066: Support Reparations for African Americans
- Resolution #3121: Affirming the Use of Diverse Languages in the United States and Opposing a Constitutional Amendment Making English the Official Language
- Resolution #3123: Support for Ethnic Ministry Plans
- Resolution #3124: The Church's Response to Ethnic and Religious Conflict
- Resolution #3125 holocaust Memorial Day (*Yom HaShoah*)
- Resolution #3126: Prejudice Against Muslims and Arabs in the USA
- Resolution #3164: DREAM Act
- Resolution #3165: United States Public Education and the Church
- Resolution #3184: Repentance for Support of Eugenics
- Resolution #3281: Welcoming the Migrant to the US
- Resolution #3284: Faithfulness in Response to Critical Needs
- Resolution #3321: Native People and The United Methodist Church
- Resolution #3324: Trail of Repentance and Healing
- Resolution #3327: Oppose Names Demeaning to Native Americans
- Resolution #3328: United Methodist Responses to the Sand Creek Massacre
- Resolution #3331: Doctrine of Discovery
- Resolution #3333: Native American Religious Freedom Act
- Resolution #3334: Regarding Native American Culture and Traditions as Sacred
- Resolution #3346: Support for the Indian Child Welfare Act: Education, Health Care, and Welfare
- Resolution #3371: A Charter for Racial Justice in an Interdependent Global Community
- Resolution #3373: Affirmative Action
- Resolution #3374: Annual Conferences', Districts', and Local Congregations' Responsibilities for Eradication of Racism
- Resolution #3375: Membership in Clubs or Organizations That Practice Exclusivity
- Resolution #3376: White Privilege in the United States
- Resolution #3377: Opposition to Racial Profiling in the US
- Resolution #3378: Racism and Economic Injustice against People of Color in the US
- Resolution #3379: Stop Criminalizing Communities of Color in the United States
- Resolution #3422: Speaking Out for Compassion: Transforming the Context of Hate in the United States
- Resolution #4033: The Black College Fund
- Resolution #6024: Global Racism and Xenophobia: Impact on Women, Children, and Youth
- Resolution #8017: Cultural Competency Training
- Resolution #8020: Effectively Recruiting and Retaining Young Clergy of Color

READING PROGRAM BOOKS ON RACIAL JUSTICE 2007-2018

2007

UPROOTING RACISM: How White People Can Work For Racial Justice

Paul Kivel

New Society Publishers, 2002, \$17.95

Uprooting Racism talks about racism without rhetoric, blame or guilt. It helps us understand the dynamics of racism in our society, institutions and daily lives and shares stories, suggestions and exercises for working together to fight racism. It also includes specific consideration of Latino/Asian, African American and Native American and Jewish issues.

2008

ENRIQUE'S JOURNEY: The Story of a Boy's Dangerous Odyssey to Reunite With His Mother

Sonia Nazario

Random House, 2006, \$14.95

This astonishing true story recounts the unforgettable odyssey of a Honduran boy who braves unimaginable hardship and peril to find his mother in North Carolina. Alone and with little more than a slip of paper with his mother's telephone number, he will make the dangerous and illegal trek up the length of Mexico the only way he can—clinging to the sides and tops of freight trains. It is an epic journey, one thousands of immigrant children make each year to find their mothers in the United States. Also available in Spanish.

HARD LINE: Life and Death on the U.S. Mexico Border

Ken Ellingwood

Random House, 2005, \$14.95

This book is a vivid and moving portrait of the Southwestern border and its people told through stories of undocumented immigrants and the border agents who track them through the desert. Native Americans divided between two countries, human rights workers aiding migrants and ranchers taking the law into their own hands is a story of the West that has major implications for the nation as a whole.

2009

“THEY TAKE OUR JOBS!” AND 20 OTHER MYTHS ABOUT IMMIGRATION

Aviva Chomsky

Beacon Press, 2007, \$14.00

This groundbreaking work dismantles 21 of the most widespread myths and beliefs about immigrants and immigration. *They Take Our Jobs!* challenges the underlying assumptions that fuel these misinformed claims about immigrants, radically altering our notions of citizenship, discrimination and U.S. history. Larger than average print.

WILLIAM WILBERFORCE: A Biography

Stephen Tomkins

Wm. B. Eerdmans Publishing Co., 2007, \$18.00

This biography of William Wilberforce transports you back to a dramatic age of conflict and upheaval. In the 1780s, almost 40,000 people were taken from Africa in British ships, through the notorious Middle Passage to the Caribbean. In 1787 William Wilberforce was invited by William Pitt, then British prime minister, to introduce a parliamentary bill outlawing the slave trade. Neither imagined the 20-year political campaign that would consume the rest of Wilberforce's life. Larger than average print.

2010

NO TURNING BACK: My Summer With Daddy King

Gurdon Brewster

Orbis Books, 2007, \$18.00

In this memoir of an historic era carved in faith and courage by Americans of all colors, Brewster recalls his first encounters with segregation in Atlanta and the spontaneous church services of the black Baptist tradition.

CAN WE TALK ABOUT RACE? And Other Conversations in an Era of School Resegregation

Beverly Tatum and Theresa Perry

Beacon Press, 2008, \$14.00

Psychologist and educator Beverly Daniel Tatum, a leading commentator on race and schools, analyzes some of the most resonant issues in American education and race relations.

AM I A COLOR, TOO?

Heidi Cole and Nancy Vogl

Illumination Arts Publishing Company, 2005, \$15.95

A young boy wonders why people are labeled by the color of their skin. Realizing that all people dream, feel, sing, dance, smile and love, he asks, "Am I a color, too?"

LOUIS SOCKALEXIS: Native American Baseball Pioneer

Bill Wise and Bill Farnsworth

Lee & Low Books, 2009, \$8.95

In 1884, 12-year-old Penobscot Indian Louis Sockalexis fell in love with baseball, dreaming of one day joining a major league team. Though he met opposition at every turn, Louis finally made it to the major league Cleveland Spiders.

2011

THE WOLF SHALL DWELL WITH THE LAMB: A Spirituality for Leadership in a Multicultural Community

Erich H. F. Law

Chalice Press, 2000, \$16.99

A multicultural conference has convened. Everything is in place, and the participants arrive, brimming with goodwill and even better intentions. Surely this time ... but then halfway through the meetings, communication grinds to a halt and people retreat to the safety of their own groups. What happened? How can we keep it from happening again? This book proposes to answer these questions.

INHERITING THE TRADE: A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History

Thomas Norman DeWolf

Beacon Press, 2008, \$16.00

In 2001, Thomas DeWolf discovered that he was related to the most successful slave-trading family in U.S. history, responsible for transporting at least 10,000 Africans. This is his memoir of the journey in which 10 family members retraced their ancestor's steps through the notorious triangle trade route—from New England to West Africa to Cuba—and uncovered the hidden slave trade history of New England and the other northern states.

THE LATEHOMECOMER: A Hmong Family Memoir

Kao Kalia Yang

Coffee House Press, 2008, \$14.95

Born in Thailand's Ban Vinai Refugee Camp, Kao Yang immigrated to St. Paul, Minn., when she was 6 years old. In this moving, intimate portrait of family, she describes their harrowing escape from Laos, their life in the refugee camps, the hardships and great joy of caring for a growing family in a new land, and her own experiences with American life and learning. She also gives voice to the dreams, wisdom and traditions passed down from her grandmother and shared by an entire community.

THE HEART OF RACIAL JUSTICE: How Soul Change Leads to Social Change

Brenda Salter McNeill and Rick Richardson

InterVarsity Press, 2009, \$15.00

The racial divide is one of the most pervasive problems the church faces. Why won't this problem just go away? In his book the authors make the crucial connection between the role of healing prayer and spiritual warfare in bringing about justice

DIA'S STORY CLOTH: The Hmong People's Journey of Freedom

Dia Cha

Lee & Low Books, 1996, \$8.95

The beautifully detailed and stitched story cloth made for the author by her aunt and uncle chronicles the life of the Hmong people in their native land and through their eventful emigration to the United States.

SLANT

Laura E. Williams

Millkweed Editions, 2008, \$6.95

Thirteen-year old Lauren, a Korean-American adoptee, is tired of being called "slant" and longs to have plastic surgery on her eyes, but when her father finds out about her wish and a long-kept secret about her mother's death is revealed, Lauren starts to question some of her own assumptions.

2012

COLOR-BLIND: The Rise of Post-racial Politics and the Retreat From Racial Equity

Tim Wise

City Lights Books, 2010, \$14.95

In a new era of race relations in the United States, some call for an end to color-consciousness, affirmative action and even a retreat from the discussion of racism. *Color-blind* presents a look at contemporary racism and offers steps to achieve true social justice and economic equality.

THE NEW JIM CROW: Mass Incarceration in the Age of Colorblindness

Michelle Alexander

The New Press, 2010, \$18.95

Jim Crow laws are off the books but an astounding percentage of African Americans are warehoused in prisons or trapped in a permanent second-class status, much like their grandparents before them. This book challenges us all to put mass incarceration at the forefront of a new movement for racial justice.

2013

A COUNTRY FOR ALL: An Immigrant Manifesto

Jorge Ramos

Random House, Inc., 2010, \$14.00

For decades, fixing the United States' broken immigration system has been a challenge. With anti-immigrant sentiment rising around the country, it is now more important than ever to remember the role immigrants play in enriching our economy and culture. This timely book makes the case for a practical and politically achievable solution to this emotional issue.

EVERY DAY IS A GOOD DAY: Reflections by Contemporary Indigenous Women

Wilma Mankiller

Fulcrum Publishing, 2011, \$18.95

Wilma Mankiller, the first female chief of the Cherokee Nation, engaged Native women in conversation about spirituality, traditions and culture, tribal governance, female role models, love and community. It is a rare and intimate glimpse of the resilience and perseverance of Native women who see the richness in their lives, facing each day positively.

RADICAL WELCOME: Embracing God, the Other, and the Spirit of Transformation

Stephanie Spellers

Church Publishing, 2006, \$18.00

Radical Welcome is a practical theological guide for congregations that want to move beyond mere inclusivity toward becoming a place where welcoming "the other" is taken seriously and where engaging God's mission becomes more than just a catch-phrase.

VIOLET (Children's Reading Program)

Tania Duprey Stehlik

Second Story Press, 2009, \$14.95

Violet goes to school with children who are all different colors – some are red, some are yellow and some are blue. But she is the only one who is purple. When one of her friends at school asks about her skin color she wonders – Why am I Violet?

FATTY LEGS: A True Story (Youth Reading Program)

Christy Jordan-Fenton and Margaret Pokiak-Fenton

Annick Press, 2010, \$12.95

When Margaret, a young Inuit girl, travelled from her home in the High Arctic to Aklavik, she was mesmerized by this “outsider’s” world, and she knew the key to the greatest of the outsiders’ mysteries – reading – could be found there. She begged her father to let her go to the outsiders’ school and there encountered a disapproving nun bent on tormenting her.

2014

ON THIS SPIRIT WALK: The Voices of Native American and Indigenous Peoples

Henrietta Mann and Anita Phillips

Abingdon Press, 2012, \$14.99

What sets this resource for small-group study apart is the list of Native American United Methodist writers who contributed to the work. This diverse group, including activist and human rights advocate the Rev. Liberato Bautista, embraces a cross section of tribes and nations, ages and life experiences, and provides a powerful depth of vision to these voices.

DEAR WHITE AMERICA: Letter to a New Minority

Tim Wise

City Lights Books, 2012, \$14.95

There are times when it is difficult to talk about the sometimes explosive topic of race, as this volume does. Author Tim Wise acknowledges this and hopes that his words may allow you to discuss subjects on race more confidently during those difficult times. This amazing “letter” includes history, facts and insight into the disturbing phenomenon of institutional racism.

YOUR FOR JUSTICE, IDA B. WELLS: The Daring Life of a Crusading Journalist (Children's Reading Program)

Philip Dray (author) Stephen Alcorn (illustrator)

Peachtree Publishers, 2008, \$18.95

This book recounts the amazing story of Ida B. Wells, a former slave from Mississippi who became a crusader for justice, helping to bring an end to lynching in America and leaving a legacy of activism for freedom and equality that would find its full expression during the civil rights movement of the 1950s and 1960s.

2015

AMERICANAH: A Novel

Chimamanda Ngozi Adichie
Random House, 2014, \$15.95

Ifemelu reluctantly left Nigeria on a college scholarship and seems to have everything a Nigerian immigrant in America could desire. But culture shock, hardships and racism have left her feeling like she has “cement in her soul.” Astonished at the labyrinth of racial structures that confront her, Ifemelu launches an audacious and instantly popular blog that explores what she calls Racial Disorder Syndrome. May contain provocative language and content.

BEHIND THE KITCHEN DOOR

Saru Jayaraman
Cornell University Press, 2014, \$15.95

As you enjoy your restaurant meal, have you ever wondered what's behind the kitchen door? Blending personal narrative and investigative journalism, Saru Jayaraman shows us that the quality of food that arrives at the table not only depends on the ingredients' sources but on the attention and skill of the people (restaurant workers are subject to poor working conditions and live on some of the lowest wages in America) who prepare and serve.

KIND OF KIN: A Novel

Rilla Askew
Harper Collins/Ecco, 2014, \$14.95

A new Oklahoma state law makes harboring an undocumented immigrant a felony. Rilla Askew's brilliant, hilarious and heartfelt novel follows a handful of complicated lawmakers and lawbreakers as workers are exiled, friends turn informers and families are torn apart in a statewide exodus of Hispanics. In the end, Kind of Kin reveals how an ad hoc family and an entire town unite to do anything necessary to protect its own.

RETURN TO SENDER: A Novel (Youth Reading Program)

Julia Alvarez
Random House Children's Books, 2009, \$6.99

Mari's family needs work but must hide in fear of deportation to Mexico. Tyler's family is struggling after an accident brings their farm to the brink of foreclosure. Their meeting is a stroke of luck for both families, but there are questions: Is Mari's family undocumented? Did Tyler's family break the law by hiring them? In a novel full of hope but no easy answers, Alvarez shows how friendship can reach across borders.

2016

DREAMERS: An Immigrant Generation's Fight for their American Dream

Eileen Truax
Beacon Press, 2015, \$15.00

In Dreamers, Eileen Truax illuminates the stories of the roughly two million undocumented immigrants living in the United States who came here as children. They grew up here, going to elementary, middle, and high school, but are ineligible for financial aid for college and are unable to be legally employed. In recent years, this young generation of dreamers has begun organizing, becoming the newest face of the human rights movement.

HOUSE OF PURPLE CEDAR

Tim Tingle

Cinco Puntos Press, 2014, \$16.95

This is the story of Rose Goode's upbringing in Indian Territory. Skullyville, a once thriving Choctaw community, was destroyed by land-grabbers, culminating in the arson of New Hope Academy for Girls on New Year's Eve, 1896. Twenty Choctaw girls died, but Rose escaped. Soon after, her grandfather Amafo was humiliated in front of the town's people. But instead of asking the Choctaw community to avenge him, he decided to follow the path of forgiveness.

JUST MERCY: A Story of Justice and Redemption

Bryan Stevenson

Spiegel & Grau, 2015, \$16.00

A powerful, true story about the potential for mercy to redeem us and a call to fix our broken system of justice, from one of the most brilliant and influential lawyers of our time. Bryan Stevenson was a young lawyer when he founded the Equal Justice Initiative, a legal practice dedicated to defending those most desperate and in need—the poor, the wrongly condemned, and women and children trapped in the farthest reaches of our criminal justice system.

WE SHALL NOT BE MOVED: Methodists Debate Race, Gender and Homosexuality

Jane Ellen Nickell

Pickwick Publications (2014) \$25.00 218 pages E-book available RP1616

As Protestant denominations fracture over whether to ordain gays and lesbians, this work looks at The United Methodist Church's conversations to see what can be learned from earlier periods of change. In light of Methodism's historic contests over the leadership of African Americans and women and using the uniform context of the Methodist General Conference, this book analyzes transcripts of floor debates in key years of these struggles, letting the arguments speak for themselves.

DREAMING IN INDIAN: Contemporary Native American Voices (Youth Reading Program)

Lisa Charleyboy and Mary Beth Leatherdale

Annick Press, 2014, \$19.95

This beautiful, powerful and visually stunning anthology from some of the most groundbreaking Native American artists working in North America today is universal in its themes. Dreaming shatters commonly held stereotypes about what it's like to grow up Native. Over 50 emerging and established contemporary artists contribute to this astounding collection with poignant pieces dealing with everything from painful first loves to the tragic legacy of residential schools.

2017

LIBERATING BLACK CHURCH HISTORY: Making It Plain

Juan Floyd-Thomas

Abingdon Press, 2014, \$17.99

This book bears witness to the transformation of black faith and culture from enslavement and emancipation, through segregation, civil rights, Black Power, and to the age of Barack Obama. Liberating Black Church History is an indispensable tool for understanding the African American religious experience in a historical and cultural context.

CALLED TO THE FIRE: A Witness for God in Mississippi; The Story of Dr. Charles Johnson

Chet Bush

Abingdon Press, 2013, \$21.99

As the key witness to take the stand in the trial famously dubbed the “Mississippi Burning” case, Dr. Johnson, a young preacher fresh out of Bible college, became a voice for justice and equality in the segregated South. Overcoming fear and adversity and offering clarity to the event that led to the Voting Rights Act of 1965, Johnson’s story of love, conviction, adversity and redemption is a riveting account of a life pursuing the call of God and the fight for justice and equality

BUILDING A MOVEMENT TO END THE NEW JIM CROW: An Organizing Guide

Daniel Hunter

Hyrax Publishing, 2014, \$8.99

Expanding on the call to action in Michelle Alexander’s acclaimed best-seller, *The New Jim Crow*, this accessible organizing guide puts tools in your hands to help you and your group understand how to make meaningful, effective change. Learn about your role in building movements and how to pick and build campaigns that contribute towards a bigger mass movement against the largest penal system in the world. This important new resource inspires, challenges, motivates and offers time-tested organizing techniques.

PRE-POST-RACIAL AMERICA: Spiritual Stories from the Front Lines

Sandhya Rani Jha

Chalice Press, 2015, Kindle \$8.69

Pre-Post-Racial America uses the powerful tool of storytelling to speak prophetic truth in a most disarming way. Rani Jha shares stories that help us look at issues of race in America through other lenses—stories of real people today and stories of scripture. These stories can help us reexamine our own narratives, taking power away from those who seek to divide us and giving that power back to God.

STAND YOUR GROUND: Black Bodies and the Justice of God

Kelly Brown Douglas

Orbis Books, 2015, Kindle \$11.49

On the Sunday morning after the acquittal of Trayvon Martin’s killer, black preachers across America addressed the questions his death raised for their communities: “Where is the justice of God? What are we to hope for?” The Rev. Dr. Kelly Brown Douglas examines the myths and narratives underlying a “stand-your-ground” culture, taking seriously the social and theological questions raised by this and similar events in Ferguson, Missouri and Staten Island, New York.

2018

FIRST WHITE FROST – Native Americans and United Methodism

Homer Noley

Abingdon Press, 2000, \$17.99

The history of the Methodist’s attempt to evangelize Native Americans is riddled with spectacular failures and dramatic successes. In this account, Homer Noley helps you gain new insights and a richer understanding of

Methodist missionary activities with Native Americans from the 1600s.

MASSACRE AT SAND CREEK – How Methodists Were Involved in an American Tragedy

Gary L. Roberts

Abingdon Press, 2016, \$19.99

November 29, 1864. Colonel John Milton Chivington, a Methodist minister, gave the command that led to the slaughter of 230 peaceful Cheyenne and Arapaho, primarily women, children and elderly, who were camped under the protection of the U.S. government along Sand Creek in Colorado Territory and flying both an American and white flags. The Sand Creek Massacre seized attention in the winter of 1864–1865 and generated a controversy that still excites heated debate more than 150 years later.

DETAINED AND DEPORTED – Stories of Immigrant Families Under Fire

Margaret Regan

Beacon Press, 2015, \$18.00

Drawing on years of reporting in the Arizona-Mexico borderlands, journalist Margaret Regan tells the poignant stories of the people caught up in the immigration dragnet. Undocumented immigrants who are detained languishing in detention centers for months or years or deported and returned to violent nations.

AN INDIGENOUS PEOPLES' HISTORY OF THE UNITED STATES

Roxanne Dunbar-Ortiz

Beacon Press, 2014, \$16.00

An Indigenous Peoples' History of the United States challenges the founding myth of the United States and shows how policy against indigenous peoples was designed to seize the territories of the original inhabitants, displacing or eliminating them. This centuries-long genocidal program of the U.S. settler-colonial regimen has largely been omitted from history. Dunbar-Ortiz offers a history of the United States told from the perspective of indigenous peoples and reveals how Native Americans actively resisted, and continue to resist, expansion of the U.S. empire.

TROUBLE I'VE SEEN – Changing the Way the Church Views Racism

Drew G.I. Hart

Herald Press, 2016, \$16.99

What if all Christians listened to the stories of those on the racialized margins? How might Church be changed by the trouble they've seen? In this provocative book, theologian and blogger Drew G.I. Hart places police brutality, mass incarceration, anti-black stereotype, poverty and everyday acts of racism within the larger framework of white supremacy. Leading readers toward Jesus, Hart offers concrete practices for churches that seek solidarity with the oppressed and committed to racial justice.

AMERICA'S ORIGINAL SIN – Racism, White Privilege and the Bridge to a New America

Jim Wallis

Baker Publishing Group, 2016, \$21.99

Jim Wallis has grasped with amazing clarity and insight the persistent pain and sin of racism in America. In America's Original Sin, we have not only a recounting of the pain of racism and xenophobia but also a hope-filled map for a new, reconciled reality. In this powerful book, he calls for a new conversation in our homes, churches, sports arenas and schools — conversations our nation desperately needs right now, especially parents and grandparents raising our next generation of children — and action on the ground.

PUSHOUT – The Criminalization of Black Girls in Schools

Monique W. Morris

The New Press, 2018, \$18.95

Despite increased attention to the mass and over-incarceration of black men, the plight of criminalized black women and girls is overlooked, underreported and under analyzed. Pushout shows how even with obstacles, stigmas, stereotypes and despair, black girls still find ways to breathe remarkable dignity into their lives in classrooms, juvenile facilities and beyond, and challenges the rest of us to do the same.

EL LIBRO DE LA ALEGRÍA – Alcanza la Felicidad Duradera en un Mundo en Cambio Constante

Dalai Lama y Desmond Tutu con Douglas Abrams

Editorial Grijalbo, 2017, \$17.95

Dos Premios Nobel de la Paz, el Dalai Lama, y Desmond Tutu han sobrevivido a más de cincuenta años de exilio, persecuciones y situaciones de violencia. A pesar de sus sufrimientos o como ellos dirían, «gracias a ellos» son dos de las personas más alegres. En 2015, Tutu viajó a India para acompañar al Dalai Lama en la celebración de sus ochenta años. Aprovechando la ocasión, escribieron un libro que responde a una única pregunta: ¿Cómo podemos encontrar la alegría mientras afrontamos el inevitable sufrimiento de la vida?

THE BOOK OF JOY – Lasting Happiness in a Changing World (Large Print)

His Holiness the Dalai Lama and Archbishop Desmond Tutu

Penguin Random House, 2016, \$28.00

Nobel Peace Prize Laureates His Holiness the Dalai Lama and Archbishop Desmond Tutu have survived more than 50 years of exile and the soul-crushing violence of oppression. Despite their hardships, or as they would say, because of them, they are two of the most joyful people on the planet. Celebrating together His Holiness's 80th birthday they created what they hoped would be a gift for others and answer a question: How do we find joy in the face of suffering? By the end of a week filled with laughter and punctuated with tears, these two global heroes had stared into the abyss and despair of our times and revealed how to live a life brimming with joy. We listen in as they explore the Nature of True Joy, and then offer us the Eight Pillars of Joy that provide the foundation for lasting happiness.

THE AMAZING AGE OF JOHN ROY LYNCH (Children's Reading Program)

Chris Barton

Eerdmans Books for Young Readers, 2015, \$17.00

This picture book biography of John Roy Lynch follows him from his boyhood as a slave through adulthood as one of the first African-Americans to be elected into the United States Congress.

UNITED METHODIST WOMEN BOARD OF DIRECTORS 2012 RESOLUTION: SPEAKING OUT FOR COMPASSION AND AGAINST HATE

So justice is driven back and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. God saw that there was no one. God was appalled that there was no one to intervene; so God's own arm worked salvation.

—Isaiah 59:14-16 (NIV)

And therefore, put off falsehood and speak truthfully, for we are all members of one body.

—Ephesians 4:25 (NIV)

When Isaiah observed that “justice has stumbled in the streets” and “truth is nowhere to be found,” he said, “God was appalled.” At a time of rising vitriol, racism, hate and violence in the world born of deep economic crisis and global shifts, it is time for the Church to speak out. If we do not, God will be appalled. We feel compelled to raise a prophetic voice challenging the climate of distrust, distortion of truth, and fear, shifting the conversation to our common future. In many nations, the level of anger has crossed a line in terms of civility. Whatever the disagreement about policy or program, this behavior is unacceptable. It represents a spiritual crisis that calls for us to respond by deepening our understanding of God’s call and filling our own deep yearnings for spiritual wholeness, that can empower us to love and show compassion without giving up our responsibility to speak out for justice.

Many parts of the world are facing a deep economic crisis. In 25 of the world’s poorest countries, 50 percent or more of those employed live on less than \$1.25 per day.¹ More and more people in the United States are learning the harsh realities of job loss, reduction of work hours, bankruptcies, lack of affordable health care resources, foreclosures, predatory lending, declining wages and budget cuts for education and critical social programs. In the United States, overall unemployment rates in February 2011 were 8.9 percent but were 11.6 percent and 15.3 percent for Latinos and African Americans respectively.² We recognize that there is cause for anger among all economic and social groups. However, we are alarmed by the climate of hate in public discourse in the United States that has emerged in the wake of these difficult economic realities. We challenge the misdirection of anger toward the most vulnerable, for all are impacted by these crises.

As Christians we are called to be models of compassion. The United Methodist Social Principles affirm “all persons as equally valuable in the sight of God. ... We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate and violence against groups or persons based on race, ethnicity, gender, sexual orientation, religious affiliation, or economic status” (*The Book of Discipline of The United Methodist Church*, ¶162), and “The strength of a political system depends upon the full and willing participation of its citizens. The Church should continually exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and opposing policies and programs that are unjust” (*The Book of Discipline of The United Methodist Church*, ¶164B). The Charter for Racial Justice states that “all persons are equally valuable in the sight of God ... that racism is a rejection of the teachings of Jesus Christ ... that we must work toward a world in which each person’s value is respected and nurtured.”

We remember our roots in speaking out for justice. Methodist women organized against lynching in the 1930s. The Church spoke out boldly during the 1960s in support of the civil rights movement. In South Africa and the United States, Methodists were strong in the opposition to apartheid. We spoke boldly for peace and reunification of Korea. In the 1980s we called for an end to United States government funding of paramilitary groups in Central America. When the United States began bombing Afghanistan in 2003, we called for an end to the bombing as well as for long-term support for the United Nations and international human rights. We continue to speak out in support of migrants and immigrants who are demonized and criminalized in many countries.

We do not want God to be appalled. We confess that we have not always behaved well as a Church. We have violated one another and acknowledge the need to reexamine our own behavior in following our impulse to first protect our own needs and our own security.

It is time to act boldly, and with God's grace truth will be found and we will know justice.

We call on the Church—individuals, congregations, conferences, boards and agencies, clergy, and laity—to enter into dialogue and action, speaking out for compassion and against hate. A faithful dialogue requires the courage to speak up without misusing privilege and power. This will include:

- Redefining compassion as the process of inviting and sustaining faith in full disclosure.
- Acknowledging the wholeness of the human family by staying in community with those with whom we disagree and embracing both patience and humility.
- Committing to a lifelong journey of personal and collective discipline/
- Committing to listening attentively, respectfully and never using dialogue as an excuse for talk and no action or to mask dishonesty.

We call on the Church at all levels to create sacred spaces for common prayer and community discussion as an invitation to reconciliation to convene conversations in family gatherings, churches, communities, and the political arena about current realities, fears, and the need for faith-filled compassionate response.

We call on conferences, boards, and agencies to use resources in the global Church to share models and strategies for faithful dialogue and to intentionally practice words and attitudes that will help us find common ground.

Notes

1. United Nations Development Program, "Human Development Report: Multidimensional Poverty Index," November 2010, Table 5, available: <http://hdr.undp.org/en/statistics/mpi>.
2. U.S. Department of Labor, Bureau of Labor Statistics, "The Employment Situation: February 2011," News Release USDL-11-0271, retrieved from www.bls.gov.

The Criminalization of Communities of Color in the United States

There is an increase in mass incarceration in the United States that disproportionately impacts people of color due to institutionalized racism, racial profiling, and mandatory sentencing. Now, U.S. immigration enforcement policies are replicating this model, increasing the mass detention of migrants¹ of color. The United Methodist Church needs to actively work to dismantle current policies that depict whole groups of people as criminals and that respond with profiling and mass incarceration.

Economic Crisis and Demonization of Communities

Globally and within nations there is a widening gap between rich and poor. In order to maintain this wealth and resource inequality, governments are increasingly following the policies of dividing workers and exploiting migrant labor as Pharaoh did in Exodus 1: “Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land” (Exodus 1:10). In Genesis Chapter 47, Joseph and other migrants cooperated closely with Egyptians in a time of famine to share resources. However, prolonged famine also meant that many Egyptians lost their livestock and their land and became enslaved to Pharaoh just to survive. Today, citizens and migrants face similar exploitation by the powerful.

Pharaoh’s fear was not the presence of migrant labor but that impoverished Egyptians and migrant workers would unite in demanding equal rights. In the name of national security, governments today, like in Pharaoh’s day, use fear-based policies to divide and control populations that might challenge the growing concentration of wealth and resources in the hands of a few. Today this comes in the form of incarcerating the poorest and most marginalized citizens of a nation, building barricades to keep the poor from having equal rights when they move across borders and creating policies that criminalize both citizens and migrants of color. While this phenomenon of criminalization of communities of color is not new, it is being expanded in the context of economic crisis.

The concept of *criminalization* refers to the growing number of government policies and practices based on fear that apply punitive laws for largely nonviolent offenses in racially selective ways on whole communities. Over the past three decades, the “war on drugs” in the United States has generated a system of mass incarceration that has disproportionately affected impoverished African-American and other communities of color. The United States, as 5 percent of the world’s population, incarcerates 25 percent of all prisoners in the world. Now, in the name of a so-called war on “illegal” immigration and war on terror, similar punitive policies are being imposed on migrant communities, and copycat legislation is being enacted state to state. In effect, these policies render whole communities of color—citizen and migrant—as guilty until proven innocent. African-American, Arab, Muslim, Haitian, and Latino communities in the United States are among those groups particularly targeted.² In a time of shrinking resources, like the famine in Pharaoh’s day, political leaders are able to stir up fear in efforts to “protect what’s ours” by erecting symbolic and real barriers that divide people. This approach is based on a theology and worldview of scarcity. In contrast, The United Methodist Church affirms, “God’s vision of abundant living is a world where we live out a theology of ‘enough’ for all.”³

We also see efforts to create borders regarding human rights. Rather than universal rights, those with felony convictions in the United States become secondary citizens, and migrants are increasingly unable to demand basic rights. A push in the United States to end birthright citizenship, enshrined in the 14th Amendment to the Bill of Rights in the aftermath of the Civil War, is part of the current effort to create a hierarchy of rights. This debate over who is and is not a full citizen is not new in the United States. It is centuries old. The exclusion of indigenous peoples and slaves was written into the Constitution at the nation's founding.

The Merger of Criminal Justice and Migration Enforcement Systems

A growing merger of punitive and increasingly militarized criminal justice and immigration enforcement systems reflects the ongoing criminalization of citizen communities of color compounded by the newer criminalization of migrants. Public policies reflect a fear and demonization of “the other” and efforts to respond with punishment rather than with equal rights and restorative justice.⁴

Today, migrants are being racially profiled, criminalized, and imprisoned, often in an expanding network of private “detention centers” or prisons, in similar ways to the longstanding systemic selective enforcement and imprisonment targeting African Americans, Latinos, and Native peoples.⁵ The United Methodist Church has long condemned the practice of profiling by police due to race, language, religion, or national origin, which disproportionately channels communities of color into the criminal justice system.⁶

These trends have devastating effect on both citizen and noncitizen communities of color. Roundups targeting specific communities of color, such as Immigration and Customs Enforcement (ICE) raids or drift-net arrests,⁷ sweep up large numbers of people without probable cause, almost none of whom has committed any violent crime. We are seeing mass incarceration through mandatory sentencing policies for nonviolent offenses (e.g., drug abuse, property crimes) and immigration status violations in both communities. Both citizen prisoners and migrant detainees are frequently detained/imprisoned far from families and legal counsel, placing further burdens on families. Families are divided, with years spent away from children and potential loss of child custody. The focus on “documents” impacts both ex-offenders who have lost many citizenship rights and migrants in irregular status. In both cases documents are used to restrict access to privileges, rights, and resources of government, often dividing people along racial lines.

Common Challenges of the Criminal Justice and Migration Enforcement System

Private for-profit companies are often contracted by governments to incarcerate citizens as well as hold migrants in detention. In 2010, private companies in the United States operated over 250 correctional facilities, housing almost 99,000 prisoners. Detention and deportation have become multibillion dollar industries in the United States. These companies regularly lobby in Washington, D.C., for more detention, even if it is not the most effective use of taxpayer dollars.⁸ When private prisons make money based on the number incarcerated and the longevity of sentences, they become a powerful lobby for maintaining and expanding the current system of mass incarceration. The Church has noted that this growing privatization of prisons creates a perverse incentive to expand prison populations, even when this is more costly to taxpayers than alternatives to mass incarceration.⁹

Policing based on racial or ethnic identity undermines community safety. For decades, the race-based and militarized enforcement of drug laws in poor communities of color has created a climate of fear. Increasingly, local police are being asked to enforce harsh immigration policies that demonize impoverished communities and thereby undermine community safety for all. When whole communities do not trust the police, they are unwilling to call the police when crimes occur or share information that helps prevent or solve crimes. This has made both migrant and citizen women of color more vulnerable to domestic abuse. These tactics are producing *insecure communities*.

Additional Impact on Women and Families

Women in prison and detention face sexual harassment and sexual abuse, and they struggle to keep families together. The number of women in U.S. prisons, a third of whom are incarcerated for mostly nonviolent drug offenses, is increasing at nearly double the rate for men. Most women who are incarcerated, including mothers behind bars, were first survivors of sexual and physical abuse and violence that often began during girlhood. African-American and Latina women make up the fastest growing population in U.S. prisons and jails. Criminalizing mothers for trauma and addiction is a recent phenomena, brought on by the introduction of mandatory sentencing to federal drug laws in the mid-1980s, which resulted in a 400 percent increase in the number of women in U.S. prisons.¹⁰ Women who have suffered physical and sexual abuse now face further abuse in prison and detention where they fear speaking out and cannot flee violence and abuse. There are documented cases of sexual abuse of women in U.S. prisons and detention centers, requests by officials for sexual favors in exchange for papers or privileges, and the loss of child custody. Both imprisoned and detained women have been chained and shackled during childbirth. Many migrant women must wear electronic ankle bracelets under house arrest. Women become heads of households when spouses are arrested, detained, or deported, and most incarcerated mothers have minor children for whom they were the primary caretakers.

Today's criminalization and mass incarceration policies divide and devastate families in communities of color. In addition, the criminalization of children of citizen communities of color further traumatizes and separates families. An estimated 200,000 youth are tried, sentenced, or incarcerated as adults every year across the United States. Most of the youth prosecuted in adult court are charged with nonviolent offenses.¹¹ The United States is the only country with more than 2,500 youth serving life sentences without parole, termed juvenile life without parole (JLWOP). These children, 60 percent of whom are first-time offenders, will die in prison.¹² The overuse of juvenile detention is particularly harsh on citizen youth of color. African-American and Latino/a youth are more likely to be sentenced to jail or prison, while white youth are more likely to be sentenced to probation. In 2003, African-American youth were detained at a rate 4.5 times higher than whites, and Latino/a youth were detained at twice the rate of whites.¹³ Today's criminalization and mass incarceration policies divide and devastate families in communities of color.

The United Methodist Church's Response

Just as the Hebrew midwives in Exodus 1 resisted government efforts to divide and destroy their community, the United Methodist Church affirms the inalienable **human rights** of all persons, regardless of race, class or national status. These political, social, and economic rights do not stop at borders of nations or boundaries of communities.

The Charter for **Racial Justice**, first adopted in the 1980 General Conference, calls us to challenge systems that institutionalize racism and cause unequal outcomes regardless of intent. We call on the church to actively work to dismantle these systems of white privilege and institutional racism.

In The United Methodist Church's Social Principles,¹⁴ United Methodists are called to practice **restorative justice**. United Methodists are called to seek alternatives to retribution when people commit crimes. In seeking to restore right relationships among all God's people, we commit to looking at global distribution of wealth, power, and racial privilege that lie beneath poverty, inequality, punitive criminal justice policies, and global migration.

United Methodist Call to Advocate

In keeping with these principles and in light of the destructive impact criminalization has on citizen communities of color and migrants, The United Methodist Church seeks to mobilize members and its agencies, notably the General Board of Church and Society, the General Commission on Religion and Race, and the General Board of Global Ministries and United Methodist Women, to advocate with national and local governments to:

Make the enforcement and protection of international human rights law central to criminal justice and immigration policy.

Stop profiling, raids, and wrongful imprisonment.

- Prohibit all forms of racial, ethnic/nationality and religious profiling by law enforcement at local, state, and national levels, including police sweeps in targeted communities; improve police–community relations; end “zero tolerance” policies that criminalize students in schools; and challenge and reverse racial disparities in police stops, arrests, sentencing, and incarceration.
- Suspend all raids, detention, and deportation of migrants, instead shifting resources to services for underserved communities. End local police involvement in immigration enforcement through such ICE ACCESS initiatives as 287(g), Secure Communities and the Criminal Alien Program.¹⁵

End mandatory sentencing, especially for nonviolent offenses.

- End mandatory sentencing in the context of the U.S. “war on drugs” such as “three strikes and you’re out” laws. Several states have already adopted such measures (see www.sentencingproject.org).
- End mandatory detention policies in immigration law and support the Child Citizen Protection Act, which gives judges discretion in deportation rulings to consider the needs of children; end the practice of jailing people only because of their immigration status; end incarceration of asylum-seekers while their cases are reviewed; and grant asylum to larger numbers of those seeking refuge.

Investigate and end abuses in public and private corporate prisons, detention centers, and jails; stop expansion of detention centers; and work to reduce the number of current facilities.

Stop the militarization of poor communities of color by police, including drift-net arrest policies; end militarization of borders; take legal responsibility for the deaths of migrants in transit due to current border policies, and provide redress to families who have lost loved ones; and end “prevention through deterrence” border policies that lead to deaths.

Enable people to work.

- Remove the barriers to employment for formerly incarcerated persons and invest in education and job creation that will lead to good livelihoods for poor communities of color. End suspension of citizen rights due to felony convictions and support reentry programs to hire former prisoners. End felony disenfranchisement for all when they are released from prison.
- Repeal employer sanctions that criminalize undocumented migrants seeking to work and end the e-verify program. End the use of Social Security “no-match” letters and the prosecution of so-called “ID theft.”

Institute legalization programs for migrants that restore and protect civil and labor rights, keep families together, and strengthen communities, and institute programs that place all migrants on a path to citizenship, not a select few.

The United Methodist Church Call to Action

The United Methodist Task Force on Immigration, representing the Council of Bishops, Agencies, and racial/ ethnic caucuses:

- Utilize a framework that examines links between criminal justice and immigrant enforcement policies as they impact communities of color.
- Work to challenge the criminalization of migrants in the United States and globally by engaging annual and central conferences in advocacy at the local, state/provincial, national, and regional level. Build alliances with ecumenical and secular groups to challenge criminalization of migrants and rights violations.

General Board of Church and Society, General Commission on Religion and Race, and the General Board of Global Ministries and United Methodist Women:

- Work with national and international civil rights, human rights and migrant rights organizations to develop resources and advocacy materials for use in local congregations regarding unjust criminal justice and immigrant enforcement policies. Work with Central Conferences to deepen research, analysis, and action on migration enforcement policies globally and how these may connect to policies and selective enforcement toward citizens of color/marginalized citizens within nations.
- Mobilize congregations to challenge private prisons and detention centers, call on states and the federal government to halt prison and detention center construction, release prisoners held for nonviolent offenses as well as those who pose little threat to society, and use funds for needed social expenditures in current economic crisis.
- Work to educate and advocate for the rights of women and their children who face specific vulnerabilities and challenges as a result of the criminal justice and immigration enforcement systems.
- Build alliances between citizens communities of color and new migrant communities, particularly around police racial profiling, working with the Black Alliance for Just Immigration, councils of churches, clergy coalitions, and civil rights groups.

Annual conferences and local congregations:

- Challenge police engagement in immigration enforcement, including through ICE ACCESS programs such as Secure Communities and 287(g) agreements and state legislation that would legalize local immigration enforcement and racial profiling. (See also Resolution 3378, "Racial Profiling in the US.")
- Call United Methodists to discernment on these issues through use of the Wesleyan Quadrilateral; the values of human rights, racial justice and restorative justice; and a critical lens regarding mass media (See Resolution 8011, "Proper Use of Information Communication Technologies.")
- Local congregations provide ministries of compassion and solidarity with communities subjected to police sweeps, high incarceration rates, racial profiling, immigration raids, detention, and deportation. This may include direct service, detention visitation, safe space for dialogue and organizing, and offering sanctuary, among other responses.

Notes

1. The United Nations system refers to "migrants" to name people on the move within and across borders for multiple reasons. In the United States, "migrant" is more frequently used to refer to farmworkers who move to harvest crops, so "immigrant" is of more common usage to describe someone who migrates to the United States from another country. This is the U.S. government language. Here, we use "migrant" unless referring to U.S. government programs.
2. See *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 3128, "Prejudice Against Muslims and Arabs in the USA."
3. See *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 4056, "Greed."
4. See *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 6028, "Global Migration and the Quest for Justice."
5. See *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 3042, "Alcohol and Other Drugs"; Resolution 3379, "White Privilege in the United States"; and Resolution 5033, "Justice with Young Persons."
6. See *The Book of Discipline of The United Methodist Church*, 2008, the Social Principles, ¶164 (H), "Criminal and Restorative Justice"; *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 3378, "Racial Profiling in the USA"; Resolution 3379, "White Privilege in the United States"; Resolution 5001, "Taking Liberties: On the Stifling of Dissent"; *The Book of Resolutions of the United Methodist Church*, 2004, Resolution 257, "Prison Industrial Complex."
7. "Drift-net" refers to police sweeps within a specific community and arrests without probable cause in order to sift out potential criminals.
8. From www.detentionwatchnetwork.org, accessed February 3, 2011.
9. See *The Book of Resolutions of the United Methodist Church*, 2004, Resolution 257, "Prison Industrial Complex": "Private prison

companies typically are paid on a per-capita and per-diem basis. Therefore they have little incentive to rehabilitate prisoners or to prevent recidivism. Indeed, it is in their economic interest to have more crime, more incarceration, and more recidivism, all of which lead to more profits" (p. 653).

10. The Rebecca Project for Human Rights and National Women's Law Center, *Mothers Behind Bars: A State-By-State Report Card and Analysis of Federal Policies on Conditions of Confinement for Pregnant and Parenting Women and the Effect on Their Children* (Washington, DC: National Women's Law Center, 2010), available: www.nwlc.org/sites/default/files/pdfs/mothersbehindbars2010.pdf.
11. From www.campaignforyouthjustice.org/national-statistics.html.
12. From www.endjwop.org/the-issue.
13. From www.campaignforyouthjustice.org/national-statistics.html.
14. *The Book of Discipline of The United Methodist Church*, 2008, ¶ 164 (H), "Criminal and Restorative Justice."
15. "The use of local law enforcement as immigration agents should be stopped." See *The Book of Resolutions of the United Methodist Church*, 2008, Resolution 3281, "Welcoming the Stranger to the US."

ADDITIONAL UNITED METHODIST WOMEN RACIAL JUSTICE RESOURCES

United Methodist Women Racial Justice Time Line

Human rights for all people is one of the historic principles of United Methodist Women. God is the creator of all people of all races, and we are all God's children. Therefore, opportunities for fellowship and service, personal growth and freedom in every aspect of life are inherent rights of everyone. United Methodist Women from its beginnings has tried to build a community and social order without racial barriers, as this time line shows. Racial justice is an ongoing focus of United Methodist Women mission as members work to promote racial justice in the US and around the world. Print copies are available from United Methodist Women Mission Resources (www.umwmissionresources.org). Also available for download via www.unitedmethodistwomen.org/racialjustice

United Methodist Women: Remembering King 50 Years Later

On April 4, 1968, the Rev. Dr. Martin Luther King, Jr. was assassinated in Memphis, Tennessee. Fifty years later, in a world still ravaged by racism, United Methodist Women are asking, again: "Where do we go from here"? King is a widely remembered, beloved leader, but many of us still have more to learn about his faith, work and yet-unrealized dream. Join us to dive deeper, asking: Who inspired Dr. King's theology? How did he live out a call to life-giving interruption? What does his example of deep discipleship mean for United Methodist Women, then and now? Special content was prepared especially for United Methodist Women to engage and share to answer these questions and begin a deeper conversation about King's work and our call toward justice. Available at www.unitedmethodistwomen.org/king

Voices of Native American Women

This booklet speaks of the fears, pains, trials and victories woven together by Native American women to build a future grounded in justice. The reader can experience the power of this collection of wisdom from women determined to be heard. Available from United Methodist Women Mission Resources (www.umwmissionresources.org).

Voices of Haitian Women

The stories in this booklet are Haitian women's voices. They reflect their testimonies and praises to God, their stories as immigrants, their spiritual journeys, poems, and their personal life stories. Even though the stories are different, all of them show the glory of God, and in all of them someone could find strength and comfort to continue her or his own journey. Available from United Methodist Women Mission Resources (www.umwmissionresources.org).

response magazine features articles on racial justice many times a year. A few highlights are noted below. To subscribe to **response**, the official magazine of United Methodist Women, visit www.unitedmethodistwomen.org/response.

response - Special Issue: January 2006: Working for Racial Justice

This special issue can be used as a program resource for circle, local, district and conference United Methodist Women events. It includes: "Living the Charter by Month," "Encountering Difference and Deepening Faith: An Interactive Bible Study on the Good Samaritan," and articles to strengthen understanding about global racism and understanding and attacking white privilege.

response - Special Issue: February 2010: Race and Class

This special issue features a variety of perspectives on pressing current issues of race and class. Two Women's Division directors—one Korean and one white—bring insights from the perspective of their identities. Articles shed light on the ongoing realities of economic disparities, including the economic crisis of the middle class within the United States as well as strategies for change. The facts of the oppression faced by

women of color are presented as a challenge to action, and an immigration attorney with Justice for Our Neighbors speaks of perspective on the connections between as race, class and immigration.

response - Key Article: October 2016: "The Ongoing Harm of the Doctrine of Discovery"

This article, written by Sarah Augustine, explains the impact of the Doctrine of Discovery, the law, policy and theology framework that was used to justify the European theft of land and resources from Native Americans and other Indigenous people.

Issue Priorities for United Methodist Women

United Methodist Women has prioritized four key issues for 2016-2020, including:

- Criminalization of Communities of Color and Mass Incarceration;
- Climate Justice;
- Maternal and Child Health; and
- Economic Inequality.

All four of these areas can and should be understood through a racial justice lens. To learn more about United Methodist Women's commitment to advocacy on these key priorities, please visit www.unitedmethodistwomen.org/service-advocacy .

GENERAL ANTI-RACIST RESOURCES

Websites & Online Resources

- **General Commission on Religion and Race:** www.gcorr.org The General Commission on Religion and Race is working to build capacity of the United Methodist Church to be contextually relevant and to reach more people, younger people, and more diverse people as we make disciples of Jesus Christ for the transformation of the world. GCORR has a variety of resources available on their website, including small group studies, videos, reflection exercises, worship resources and more. Particular GCORR resources to consider include, "5 Ways of Diversifying the Table" www.gcorr.org/5-ways-of-diversifying-the-table , "25 Traits of The Beloved Community" www.gcorr.org/25-traits-of-the-beloved-community , "From Talk About White Privilege to Action: Next Steps on the Anti-Racism Journey," www.gcorr.org/from-talk-about-white-privilege-to-action-next-steps-on-the-anti-racism-journey/ , The Vital Conversation video series, <http://www.gcorr.org/series/vc1/>
- **Advancement Project:** www.advancementproject.org/home Advancement Project is a next-generation, multi-racial civil rights organization, committed to inspiring and supporting national and local movements. Their resources on the school-to-prison pipeline are of particular interest to United Methodist Women.
- **African American Policy Forum:** www.aapf.org The African American Policy Forum is an innovative think tank that connects academics, activists and policy-makers to promote efforts to dismantle structural inequality. It is a useful source for research on a variety of topics. Of particular interest is their report, "Black Girls Matter: Pushed Out, Overpoliced and Underprotected," available here: www.aapf.org/blackgirlsmatter/
- **Black Alliance for Just Immigration (BAJI):** www.blackalliance.org Black Alliance for Just Immigration is an education and advocacy group of African Americans and Black immigrants from Africa, Latin America and the Caribbean.
- **Colorlines Magazine:** www.colorlines.com Colorlines is a daily news site where race matters, featuring award-winning investigative reporting and news analysis. Colorlines is published by Race Forward, a national organization that advances racial justice through research, media and practice.
- **Crossroads Anti-Racism Organizing and Training:** crossroadsantiracism.org Crossroads provides the "Analyzing and Understanding Systemic Racism" workshop, 2½ days of intensive training to understand and analyze racism. The issue of racism and the task of dismantling racism will be viewed from political, social, spiritual and ethical perspectives with the goal of equipping persons to organize to combat racism within their institutions and society.
- **Justice For Our Neighbors:** www.njfon.org Represents the response of The United Methodist Church to the needs of immigrants seeking to reunify their families, secure immigration status, and enjoy the right to work. JFON provides free professional legal services to immigrants in monthly clinics.
- **National Network for Immigrant and Refugee Rights (NNIRR):** www.nnirr.org The National Network for Immigrant and Refugee Rights (NNIRR) works to defend and expand the rights of all immigrants and refugees, regardless of immigration status.
- **NAACP and NAACP Legal Defense and Educational Fund:** www.naacp.org and www.naacpldf.org The NAACP and the NAACP Legal Defense Fund provide ongoing leadership in civil rights. The website provides educational resources on a number of United Methodist Women's priority issues, including the school-to-prison pipeline and climate justice.
- **Race Forward:** www.raceforward.org Race Forward's mission is to build awareness, solutions and leadership for racial justice by generating transformative ideas, information and experiences. We define racial justice as the systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all, and we work to advance racial justice through media, research, and leadership development.

- **Samuel DeWitt Proctor Conference:** www.sdpconference.info The Samuel DeWitt Proctor Conference provides ecumenical leadership in nurturing, sustaining, and mobilizing the African American faith community in collaboration with other individuals and organizations in order to address critical social justice needs. They have also authored an excellent, faith-rooted study guide to accompany Michelle Alexander's book, *The New Jim Crow*
- **Sentencing Project:** www.sentencingproject.org Sentencing Project works for a fair and effective criminal justice system by promoting reforms in sentencing law and practice, and alternatives to incarceration.
- **Southern Poverty Law Center:** www.splcenter.org and www.tolerance.org The Southern Poverty Law Center tracks hate groups, advocates for change and promotes tolerance. In addition to their main site for the general public, they have a second website and project, Teaching Tolerance, that produces resources specifically for educators.
- **SURJ: Showing Up for Racial Justice:** www.showingupforracialjustice.org/about SURJ is a national network of groups and individuals organizing white people for racial justice. Through community organizing, mobilizing and education, SURJ moves white people to act as part of a multi-racial majority for justice with passion and accountability. We work to connect people across the country while supporting and collaborating with local and national racial justice organizing efforts. SURJ provides a space to build relationships, skills and political analysis to act for change.
- **United For a Fair Economy:** www.faireconomy.org United for a Fair Economy challenges the concentration of wealth and power that corrupts democracy, deepens the racial divide and tears communities apart.
- **United We Dream:** www.unitedwedream.org United We Dream is the largest youth-led immigrant community in the United States. United We Dream creates empowering and welcoming movement organizing spaces for young people regardless of immigration status. United We Dream has a strong social media presence, in addition to the website, which can be followed at #unitedwedream.
- **"White Privilege: Unpacking the Invisible Napsack"** by Peggy McIntosh
https://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf This is a useful reflection tool for white communities and persons who are wondering if or how white privilege plays out in their own lives. It is appropriate for use individually or in a small group.
- **"Guidelines for Being Strong White Allies,"** by Paul Kivel: www.racialequitytools.org/resourcefiles/kivel3.pdf
Adapted from *Uprooting Racism: How White People Can Work for Social Justice* This brief and simple guide highlights some do's and don't for white people who want to be allies in the work of racial justice.

Books

See Reading Program recommendations listed previously, plus...

- *So you want to talk about race*, Ijeoma Oluo (2018)
- *We Were Eight Years In Power*, Ta-Nehisi Coates (2017)
- *Stamped from the Beginning*, Ibram X. Kendi (2017)
- *Pushout: The Criminalization of Black Girls in Schools*, Monique Morris (2016)
- *Massacre at Sand Creek: How United Methodists Were Involved in an American Tragedy*, Gary Roberts (2016)
- *Between the World and Me*, Ta-Nehisi Coates (2015)
- *Dear White Christians: For Those Still Longing for Racial Reconciliation*, Jennifer Harvey (2014)
- *Dear White America: Letter to a New Minority*, Tim Wise (2012)
- *The History of White People*, Nell Irvin Painter (2011)
- *Becoming an Anti-Racist Church: Journeying Toward Wholeness*, Joseph Barndt (2011)

- *At the Dark End of the Street: Black Women, Rape, and Resistance -A New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power*, Danielle McGuire (2010)
- *The New Jim Crow: Mass Incarceration in the Age of Color Blindness*, Michelle Alexander (2010)
 - PLUS: Study Guide Prepared by Samuel Dewitt Proctor Conference
- *Giving Our Hearts Away: Native American Survival*, Thom White Wolf Fassett (2008)
- *Understanding and Dismantling Racism: The 21st Century Challenge to White America*, Joseph Barndt (2007)
- *Why Are All The Black Kids Sitting Together in the Cafeteria: And Other Conversations About Race*, Beverly Daniel Tatum (2003)
- *Fellowship of Love: Methodist Women Changing American Racial Attitudes, 1920-1968*, Alice Knotts (1996)
- *Santa Biblia: The Bible Through Hispanic Eyes*, Justo Gonzalez (1996)
- *The Wolf Shall Dwell with the Lamb*, Eric Law (1993)
- *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* (1986)
- *Ain't I A Woman: Black Women and Feminism*, bell hooks (1981)
- *Jesus and the Disinherited*, Howard Thurman (1976)
- *And Still the Water Runs: The Betrayal of the Five Civilized Tribes*, Angie Debo (1973)
- *The Fire Next Time*, James Baldwin (1963)

Films

- ***Vital Conversations 1: Realities of Race and Racism*** <http://www.gcorr.org/series/vc1/> This video series was produced by GCORR, the General Commission on Religion and Race, to introduce United Methodists to basic concepts related to race and racism through compelling videos from numerous leaders, in and outside the church. It has an accompanying study guide that allows for personal reflection and group dialogue. Videos could be engaged in a series or one at a time.
- ***13th*** (Netflix) This Netflix documentary film by director Ava Duvernay provides a contemporary (2016) examination of mass incarceration and the criminalization of communities of color. It features powerful content from movement luminaries, including Michelle Alexander.
- ***Jim Crow Juvenile Justice*** (Youth First Initiative) <https://www.youtube.com/watch?v=7hgXWK7-1ZM&feature=youtu.be> This short film introduces audiences to the history and present of juvenile incarceration in the United States, sharing testimonies stories, maps, and analysis to help viewers understand the causes and costs of locking children in large prisons. This video goes along with the #nokidsinprison campaign.
- ***Not In Our Town: Waking in Oak Creek*** (documentary film) www.niot.org/cops/wakinginoakcreek Not In Our Town is a movement to stop hate, address bullying, and build safe, inclusive communities for all. Not In Our Town films, new media, and organizing tools help local leaders build vibrant, diverse cities and towns, where everyone can participate.
- ***Race: The Power of an Illusion*** (3-part film series) www.pbs.org/race/000_General/000_00-Home.htm What is this thing called "race?" - a question so basic it is rarely raised. What filmmakers discovered is that most of our common assumptions about race - for instance, that the world's people can be divided biologically along racial lines - are wrong. Yet the consequences of racism are very real.
- ***Unnatural Causes*** (7-part film series) www.unnaturalcauses.org The acclaimed documentary series broadcast by PBS and now used by thousands of organizations around the country to tackle the root causes of our alarming socio-economic and racial inequities in health.
- **"The Danger of a Single Story"** (Chimamanda Ngozi Adichie's Ted Talk, July 2009): www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story Chimamanda Ngozi Adichie discusses the dangers of the single story, power and media representation. She shares personal stories while challenging how the United States and Western literature creates a false "single story of

Africa.” She explores the implications and possibilities of moving beyond a single story, not only for Nigeria and the United States, but for Mexico and other places, as well.

- **“The future of race in America: Michelle Alexander at TEDXColumbus”** (2013)
<https://www.youtube.com/watch?v=SQ6H-Mz6hgw> Michelle Alexander, author of *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, explains mass incarceration, the criminalization of communities of color, the “redesign of racial caste” and what happens when someone is labeled a criminal.

RACIAL JUSTICE SYMBOL

This image represents United Methodist Women's commitment to work for racial justice. It symbolizes a world of racially and ethnically diverse peoples working together side by side to create a world in which every person has a voice, rights and opportunity for abundant life. Within the image are two hands joined together to work for justice for all God's children. It is available for download on the United Methodist Women website.



EVALUATION FORM

How has this resource manual been useful to you? What resources did you use? Did they help your group to engage in effective conversations about race and/or action for racial justice? How?

What would you have added or changed?

What do you see as next steps for you on racial justice concerns within United Methodist Women?

Name one issue that you see as most urgent for United Methodist Women to address:

Concerning racial justice within our organization ...

Concerning racial justice within our communities, nation, world ...

What would be most helpful to you in the way of additional resources, training and programming to support your efforts towards racial justice?

Please return to Office of Racial Justice, United Methodist Women, 475 Riverside Drive, 15th Floor, New York, NY 10115.